Are not my days few? Cease then, and let me alone that I may take comfort a little: Before I go whence I shall not return, even to ye land of darkness, and ye shadow of death. Job: 10: 20: 21.
For I know that thou wilt bring me to death. & to ye house appointed for all living. Job: 30. 23.

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Daniel Sennertus

HIS

MEDITATIONS.

Setting forth a plain Method

OF

LIVING HOLILY

AND

DYING HAPPILY.

Written Originally in *Latin*, and now Translated into *English*.

Ut qui se meminerunt inquilinos esse, & in conducto habitare, & modestius se gerunt, & minus gravatim exeunt: ita qui intelligunt domicilium corporis ad breve tempus à natura commodatum esse, & vivunt temperantius, & libentius moriuntur. Sen

Mala mors putanda non est quam bona vita præcessit, neque enim facit malam mortem nisi quod sequitur ipsam mortem St. Aug. de Civ. Dei.

LONDON, Printed for *Sam. Keble*, at the *Great Turks Head*, in *Fleet-street*, over against *Fetter-Lane*, MDCXCIV.

2267:07

THE PREFACE.

WHEN Death ſhall put a period to our Lives, we muſt appear before the Judgment Seat of Chriſt, and according as we have behav'd our ſelves here, we ſhall be conſigned to an Eternity either of Bliſs or Woe. Which four laſt things, *being of ſuch vaſt concern and moment to us, have always been eſteemed moſt worthy of our ſerious thoughts and contemplations: for what is there that can more powerfully move a Man to forſake the ways of ſin, and walk in the paths of virtue, and conform himſelf to the Divine Will, than a conſtant Meditation on theſe things? To what purpoſe ſhould*

any one endeavour to encreaſe his ſubſtance by fraud, injuſtice, and oppreſſion; or ſet his heart on Honours and Riches, ſtill coveting to add field to field, *if he doth but think with himſelf, that when Death approaches he muſt leave all theſe worldly things behind him, and that for ought he knows even* this Night, his Soul may be required of him, and then whoſe ſhall all theſe things be? *Who is there that would not be afraid of committing ſhameful and abominable crimes, even in ſecret, where no eye can ſee him? when he conſiders that in the laſt day of Judgment, the ſecrets of all hearts ſhall be diſcloſed, and all his moſt private actions be laid open before Men and Angels? and that he muſt give a ſtrict account of all his thoughts, words, and deeds before the great* Judge of all the Earth? *Who would dare to drown himſelf in voluptuouſneſs and the ſinful luſts of the fleſh, if he did but remember, that for the enjoyment of ſuch vain and momentary pleaſures, he muſt endure the moſt exquiſite torments of Hell to all eternity? Who is there that would not chearfully walk in the narrow path that leadeth unto life, though he were ſure in the way to meet with* tribulation, diſtreſs, and perſecution,

fecution, bonds and imprisonment, famin and nakedness, peril and Sword? *if he did but lift up the eyes of his mind, and behold that* exceeding and Eternal Weight of Glory which is laid up in Heaven, *for those that suffer for Christ Jesus.*

Since therefore the frequent consideration of these things hath so much force and efficacy to invite Men to vertue, and deter them from sin; I was easily induced to translate the following Meditatious into our Native Language, notwithstanding the multitude of other books that have been written on the same Subject: for Men being generally so forgetful of their mortality, especially in time of health and prosperity, there can never be too many admonitions given, to put them always in remembrance of these things, although they know them already.

This Book was first publish'd in Latin at Wittembergh *in the year of our Lord* 1636. *By that famous Physition* Daniel Sennertus; *a Man well known to the learned World, especially to the Gentlemen of his own faculty, for his excellent works in that Art: but besides what he so deservedly profess'd he was a spiritual Physitian also, and took care to* deliver such wholsom

wholsom Medicines that all the Diſeaſes of our Souls might be healed; *and that both Soul and Body might live for ever; thereby imitating our Bleſſed Saviour, who as* he healed all manner of ſickneſs, and all manner of Diſeaſes amongſt the People, *ſo he alſo* called all ſinners to repentance, *and exhorted them to enter into the Kingdom of Heaven.*

M. Hen. Witten. Memor. Medicorum. p. 105. Francof. 1676.

It may not be amiſs here to add a ſhort account of this Book, and its Author from one who hath given us ſome memorials of his life, in an Oration ſpoken the year after his Deceaſe in the Univerſity of Wittembergh.

The innocency (*ſaith he*) and probity of his Life, and that Humanity which he ſhew'd to all Men did greatly advance his renown: ſuch was his love and care for Religion, that he ſuffer'd nothing to be prefer'd before it; He had perfectly digeſted in his mind the rules and precepts of it, which he as carefully endeavoured to manifeſt in his life, leaſt he ſhould appear to be in Word only and not in Deed, a Chriſtian; the duty whereof he was perſwaded did not more conſiſt in the knowledge, than in the practice of Chriſtian

Chriſtian virtues: wherein that he might be the better exerciſed, he had judiciouſly and accurately deſcribed THE NO-CHRISTIAN CHRISTIAN: for he thought if vice were throughly known, the contrary virtue would thereby be repreſented more fair and ſtrong: As the People of *Lacedæmon* recommended ſobriety to their Children, by bidding them look on the filthineſs of Drunkards: On the ſame deſign there is now lately publiſh'd by himſelf, a moſt judicious Treatiſe of THE WAY TO LIVE HOLILY AND DY HAPPILY. For he cannot without great hazard dye well, who hath led an ill life, and ſcarcely can any one live as he ſhould, that is ignorant of the right method, or doth not diligently exerciſe himſelf in it: He dyed on the 21*ſt*. Day of *July* in the Year of our Lord 1637. When he had not yet been ill four Days.

Some may perhaps object againſt the compoſure of this Book, that whereas the deſign of it is to prepare us to dye happily, ſo many Chapters ſhould be ſpent in the general and more remote preparation for Death, whilſt we are in our health and vigour;

and

and but one to be allotted for that more immediate and particular preparation which is to be performed when Death approaches.

This may indeed seem a great objection to Worldly Men, who scarcely ever think of dying, till they see they can live no longer: But the devout Christian knows that a Death Bed is very unfit both for time and place for so great a work; that all his life is little enough to work out his own Salvation, *and to prepare himself for an happy Eternity; and that if he demeans himself* soberly, righteously, and godlily, *whilst he lives* in this present World, *he shall have the less to do when ever it shall please God to call him out of it.*

Let not any then despise these counsels and directions, as if they belonged only to sick and Dying Men; but rather consider, that if they daily exercise themselves in the use and practise of them, whilst they are in their health and strength, they will reap the greater benefit by them, when they come to die, and will depart this life with a comfortable assurance of God's favour: but it is to be feared that they will find themselves very ill prepar'd for an happy departure hence at the time of their

their dissolution, who when they were well, us'd all their endeavours to put the thoughts of death out of their minds.

Be therefore intent and diligent in reading and meditating on Lectures of Mortality, and learn to die whilst you live. Put on the person of a dying man, even now whilst the strength of your mind and body remains perfect and entire in you: Do those things now which you would desire to do when you are a dying, and then when ever the time draws nigh, that you must die indeed, you will find all those holy preparations with which you so frequently exercised your self in your life time, will be wonderfully helpful and subservient to you in that your last hour: All the Divine Comforts and Consolations with which you entertain'd your self during the days of your Pilgrimage *here, will come afresh into your mind, and you will have little more to do, than to rejoyce in the reflexions on a well spent life, and to* commend your Soul into the Hands of God, as into the Hands of a faithful Creatour, and most Merciful Saviour.

And when ever any sickness seizeth on you, remember that it doth not come by chance, but by the hand of God,

and

and thank him for his Fatherly Correction towards you: Commit your self to his Divine Providence, and rely not too much on the Physitians help, which we find King Asa *reprov'd for in Holy Scripture: Yet according to the advice of the Son of* Sirach, Honour the Physitian, *and make use of such means as God and Nature offer, but let your greatest care be, for the health of your Soul: For since a dreadful Eternity succeeds the short moment of your life. What madness would it be to emp'oy all your Care and Diligence about this vain life, which passeth away like a shaldow, and to make no provision for your everlasting State in the other World, till you are brought to the very confines of it.*

But, O Christian, if you are wise, be every day thinking, that you must shortly put off this your Earthly Tabernacle, even as the Lord hath shewn you: *And in any sickness that befalls you, first reconcile your self to God, and then you may be assured, that either he will make the means you use conducive to the health of your Body, or else will make your Disease, and even Death it self healthful to your Soul.*

A TABLE

Of the Chapters in the enſuing Treatiſe, comprizing the Sum of Chriſtian Religion.

CHAP. I.

IT is appointed for all Men once to die. p. 1.

Chap. II. *And at death all things in the World are to be left behind.* p. 4.

Chap. III. *But after death there remains another life, and death is the paſſage either to Eternal Happineſs or Miſery.* p. 10

Chap. IV. *All Men after death muſt ſtand before the Judgment Seat of God.* p. 16.

Chap. V. *And ſome ſhall be Tranſlated into*

into Eternal life, abounding with infinite Felicities. p. 22.

Chap. VI. *Whilſt others ſhall be caſt headlong into the unſpeakable Torments of Hell.* p. 27.

Chap. VII. *And ſince they only are partakers of the Bleſſed life who die well; it therefore concerns all Men to be careful how they live, and to prepare themſelves for a Bleſſed death, as a thing very difficult. Now this Preparation is either general, and to be exerciſed every day; or particular, to be performed when death approaches.* p. 36.

Chap. VIII. *Towards this general and daily Preparation it is requiſite for a Man, firſt to conſider the certainty of death, the ſhortneſs of life, and uncertainty of the hour of death.* p. 38.

Chap. IX. Secondly, *Not to fear Death.* p. 52.

Chap. X. Thirdly, *That he perform the Duty of a Chriſtian.* p. 61.

Chap. II. *Now the Duty of a Chriſtian conſiſts chiefly in true Repentance: And firſt in ſorrow for ſin.* p. 68.

Chap. XII. Secondly, *In an Humble Reliance on the Mercies of God, and in Faith in Chriſt.* p. 73.

Chap. XIII. Thirdly, *In an Holy life.* p. 79.

Chap. XIV. *And he lives well, who loves God above all things.* p. 85.

Chap. XV. *And his Neighbour as himself,* p. 93.

Chap. XVI. *And to this end, he is to strive against all Capital and Enormous sins, which are contrary to the love of God and his Neighbour.* p. 97.

Chap. XVII. *And that the Christian may the better persevere in the exercises of Virtue and Repentance, it may be very useful for him to compose a Diary, or a daily Form of Devotion.* p. 118

Chap. XVIII. *The particular preparation for death consists in two things; one whereof concerns the sick Person, and the other his Neighbour: The first is, that the dying Man make his peace with God, and fortifie his mind against all those Temptations which usually insinuate themselves at this time: The second is, that he be in perfect Love and Charity with all Men, and rightly dispose of all his Worldly concerns.* p. 140.

Daniel

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Daniel

IMPRIMATUR.

Guil. Lancaſter R P D.
Feb. 15. 169¾. *Henrico* Epiſ. *Lond* à
Sacris Domeſticis.

ERRATA.

PAg. 13 line 5. for *Theogenis*, read *Theognis*. p. 45. l. 2. f. *neglact*, r. *neglect*. p. 52. l. 15. f. *the*, r. *a*. p. 53. l. 28. f. *Wotld*, r. *World*. p. 69. l. 19. f. *Mirrior* r. *Mirroir*. p. 81. l. 9. f. *in*, r. *and*. p. 103. l. 23. f. *this*, r. *his*. p. 108. l. 28. f. *Languiſh*, r. *Anguiſh*. p. 127. l. 11. f. *putrifying*, r. *putrify*. p. 172. l. 10. f. *deſire*. r. *deſerve*. ; p. 173. l. 8. f. *make*, r. *maketh*.

Daniel

Daniel Sennertus

HIS

MEDITATIONS

OF

Living holily and dying happily.

CHAP. I.

That all muſt die.

WE are taught both by Sacred and Heathen Writers, that we muſt all die; whilſt they often inculcate, that it is appointed unto men once to die; that all Men have one entrance into Life, and the like going out; that Death is the way of all the Earth: Thus alſo *Ovid* ſpeaks, Heb. 9. 27. Wiſd. 7. 6. 1 Kings 2. 2.

Tendimus huc omnes, metam properamus ad (unam:
Omnia ſub leges mors vocat atra ſuas.

We all paſs ſwiftly on to the ſame ſtate.
And all are ſubject to the Laws of Fate.

Lib. 2. Od. 18. And *Horace*—

Omnes manet una nox, & calcanda ſemel via lethi.

A long dark Night will all the World o're ſpread:
And all, the rugged paths of Death muſt tread.

But much more plainly doth daily experience, and the Funerals we continually ſee go by our doors, admoniſh us of our mortality. Sen. Ep. 100. *Omnis dies, omnis hora,* &c. *Every day, every hour, ſhews us we are nothing, and by ſome freſh Arguments puts us in mind of the frailty of our Natures, which we too eaſily forget, and forceth us to look on death, whilſt we are thinking of abiding here for ever.* There is no man can promiſe himſelf an immunity from death, by any of thoſe things which are wont to diſtinguiſh Men from the reſt of Mankind. Neither Age nor Sex, no condition or ſtate of life, neither learning, nor honours, nor riches, nor beauty, nor pleaſure, can defend any one from death; Young and Old, Kings and Beggars, the Wiſe and the Ignorant, the Fair and the Deformed, muſt all die:

Pallida

Pallida mors æquo pulsat pede pauperum tabernas, Regumque turres. Neque ulla est aut magno aut parvo lethi fuga. Hor lib. 1. Od 4.

Pale Death goes into all a like; as well Towers of Princes, as the poorest Cell; Nor is there any one can flie from Death. Id. Sat. 6. lib. 2. Serm.

Thus as there is no difference observable in the birth of men, so neither is there in their death.

The Prayer.

LOrd let me know my end, and the number of my dayes, that I may be certified how long I have to live: Behold thou hast made my dayes as it were a span long, and my age is even as nothing in respect of Thee: Verily every man living is altogether Vanity: We come up as a flower, and are cut down, and never continue in one stay: Lord so teach me to number my dayes, that I may apply my heart unto wisdom: Grant that I may not be one moment forgetful of my mortality; and knowing that I must die, let me never think of setting up my rest here.

Chap. II.

The Conſideration of thoſe things which happen at Death.

THe devout Chriſtian ought not only to be perpetually mindful of his own mortality, but alſo ſeriouſly to conſider what Death is, and what uſually befalls men, when they are dying, and when they are dead: Imagine therefore before your eyes a man now on the Confines of Death, juſt ready to give up the Ghoſt fix this object in your mind, and every day revolve it in your thoughts: See how he lies dying, almoſt without breath: His Body loſes all its beauty and comelineſs, and begins to ſmell of the Earth from whence it was taken, and none of its members perform their functions: And yet this is that Body which not long ſince was ſo ſumptuouſly fed, ſo delicately cloath'd, and nurs'd up with ſo much care and coſt: Then a man begins to deſpiſe his Gold and Silver, his Jewels and Apparel, his Riotings and Paſtimes,

ſtimes, when he finds no aſſiſtance from them, either againſt his Sickneſs or his Death; he ſees all his worldly delights are vaniſhed away, and others ready to poſſeſs his Honours and Riches; and an afflicting thought it is to him to conſider, that for the obtaining theſe very things, he hath undergone ſo much toil and labour, and hath committed ſo many ſins. And hence will ariſe many conflicts of mind, many tormenting thoughts and unquiet hours: Sometimes the acuteneſs of his Diſeaſe afflicts him, ſometimes his Conſcience wounds him, and Satan ſets before his eyes the multitude of his Sins, which now appear more vile and heinous than ever before he thought them to be. Sometimes he is diſtracted, when he remembers how much time he hath prodigally ſpent in vanity and folly, and that now he muſt give a ſtrict account of all his thoughts, words, and actions; ſometimes his Soul is grieved by the temptations of the Devil driving him to deſpair, and ſhewing him, the direful puniſhments of Hell-fire. Thus alſo when a man begins to think he can live no longer, he then conſiders he muſt leave his Wife and Children, his Kinſfolks and Friends, his Riches and Ho-

nours, and every thing that was dear to him here; and this leads him to consider further, that in a short time his Soul must be separated from his Body, and that he must pass into another state of Life: Then if a man hath not duly prepared himself for Death, nor reconciled himself to God, with what anguish shall his Soul be tormented, when he can expect no help from any of those things which he before so much accounted of: To live longer is not permitted him, and to die is intolerable: Then he calls to mind his former sins which he hath committed, and sees the time of his examination, and of the divine vengeance is at hand: If he looks back upon his past life, all the dayes he has spent seems but a moment of time: If he looks forward on that infinite space of Eternity which is to come, he then grieves that he hath preferr'd such vain delights, and of such short continuance, before an eternal weight of Glory and Happiness: And these things do so disquiet him, that no room is left for any comfortable thoughts; for Death now approaching, he will scarcely have either time or strength to think on any thing for his good; to what purpose is it to give wholesome advice

vice, to administer profitable Counsels to one, whose Senses are impair'd by the violence of his Disease, and whose mind and understanding are weakned and disturb'd by the Indisposition of his Body: For whilst he is considering that he is not prepar'd for Death as he ought, and distracts himself with the thoughts of his sad Condition, his Eyes begin to grow dim, and his Ears deaf, his Tongue falters, and his Memory and Reason fail him.

Do those things therefore now whilst thou art in Health, and God alloweth thee Time and Strength, which thou canst not but think Reasonable should be done, at thy last Hour, arm thy self betimes against all those Evils and Temptations, which commonly befall Men at the time of Death; and seeing that neither Riches, nor Honours, nor Pleasures, nor Friends, can prolong our Lives for one hour, nor free us from those Cares and Anxieties, which are wont to disturb Men when they are dying, believe it, it is desperate madness to undergo so much labour for the sake of them; and contrariwise to neglect those things which would help us toward the attainment of Everlasting Happiness.

And now O Man, think what will become of thee after death: As ſoon as thou art dead, every one, even thy neareſt and beſt Friends, thy Wife and Children, and Kinsfolk, will fly from thy Corps, and will not be able to endure the ſight of thee; before they were pleaſed with thy Embraces; but now thy very preſence is Ghaſtly and Terrible: Here then is the bounds of Worldly Love and Friendſhip; It is therefore very unreaſonable, to place our Confidence in theſe things; but let us rather put our Truſt in thoſe, which may be uſeful to us even after we are dead.

Think how horrid and noiſom the ſtink of thy Carkaſs would be, even to thy neareſt Kindred, and yet this is that Body, for the indulging whereof, thou haſt ſo often offended thy God: How much pains do ſome Men take, how many Difficulties do they Encounter with, that they may leave a Rich and Pleaſant Inheritance to their Children? Tho' many times in the getting of it, they do ſuch unjuſt and wicked Actions, as are never to be purg'd away, but in the Eternal Flames of Hell: And what do they keep to themſelves, as the reward of all their Labours? Nothing but a Deſpica-

ble

ble Winding-Sheet, and a Coffin made up of four Boards; this is the Recompence of all their Toil: But if ſomething more be ſpent at thy Funeral, it is commonly laid out more for the Fame and Credit of thy Kindred, and the Surviving Heir, than for thee, ſo that a farthing ſhould not ſometimes be beſtowed upon the dead Corps, if they could but ſecure their own Honour.

The Prayer.

O *Merciful Father, give me ſuch Courage and Reſolution, that I may not be affrighted at the ghaſtly appearance of Death, nor faint when I think on my laſt dying Agonies, and that my Body muſt rot in the Earth: But having my mind fix'd on thee, and on the Glories of the Eternal State, I may put off all fear of Death, and depart this Life with Joy and Readineſs, with a firm hope of a Glorious Reſurrection, and of enjoying that Bliſs and Glory, with which both Body and Soul, ſhall be endued in the Celeſtial and Happy Life. And becauſe*

I came naked into this World, let me willingly leave all Worldly things, which may retard my flight to Heaven: O Lord Jesu, who for our sakes, didst taste the bitterness of Death, and in those Agonies of Mind, didst sweat great drops of blood; grant that by the Merits of thy Passion, I may never feel the bitter pangs of Eternal Death:

Chap. III.

After Death there remains another Life, and Death is the entrance, either to Eternal Happiness or Misery.

Although the Body after Death corrupts and putrifies, and returns to the Earth from whence it was taken; yet for as much as the Soul is immortal, and the Body shall arise at the last Day, and be again united to the Soul, and so the whole Man shall be translated into another State: It is therefore requisite, that a Christian should not confine his Meditations

tions upon death only, but ſhould be very Solicitous, that his Life may be happy in the other World: Many Men indeed lead ſuch Lives, as if they did not believe there were a God, nor any other life after this; but when they come to dye, they will be convinced of theſe truths by their own Conſciences, and by thoſe notions which are implanted in the minds of all Men, that good Deeds ſhall be Rewarded, and Wickedneſs puniſhed in the other World; and though they ſhould not believe this, even when they are dying, yet afterwards they will feel it, to their unſpeakable Sorrow: However the immortality of the Soul has been believed by the whole Race of Mankind at all times; and if we Conſult either Sacred or Heathen Writers, we ſhall find that another life after this, hath been aſſerted by all; not to heap up the many Teſtimonies of Holy Scriptures, this one of our Saviour may ſuffice, which Comprehends as it were the Sum of all the reſt; *The Hour is coming, in the which all that are in the Graves, ſhall hear the Voice* [*of the Son of God*, v. 25.] *And ſhall come forth, they that have done good unto the Reſurrection of Life; and they that have done Evil, unto the Reſurrection of Damnation.* Joh. 5. 28.

And

And indeed if we consider the lives of those Persons, which the Sacred Scriptures affirm to have liv'd devoutly, from hence we may have an evident Testimony of a future Life, for in all Ages, how much Misery have they undergone, who have endeavoured to lead Pious Lives, and to be conformable to the Divine Will; very Remarkable are the Calamities of the Holy Fathers under the Old Testament; the Martyrdoms of Christs Apostles under the New, and the Tribulations of others, who have Worshipp'd God in Spirit and in Truth: But if they had look'd no farther than this Life, no doubt but they would have follow'd the common way of the World, and have indulged themselves in Ease and Pleasures, as their Lusts and Appetites bid them: Which since they did not do, it is a convincing Testimony, that they sought a more happy and a better Life after the Miseries of this: For as St. *Paul* says, *If in this Life only we have hope in Christ, we are of all Men most miserable.*

1 Cor. 15. 19.

Now if we Consult the Heathens, as often as we hear them commend Piety and Justice, and other Virtues, so often we are to think they declare Mans Immortality and a Future Life; for to what purpose were

were it, to follow Virtue, and ſuffer Evil, if there remain'd no hopes of another life: This Doctrine the Wiſe Men in all Ages taught, *Zoroaſter*, *Hermes*, *Triſmagiſtus*, *Orpheus*, *Phocylides*, *Theogenis*, *Homer*, *Heſiod*, *Pindar*, *Pythagoras*, *Socrates*, *Plato*, *Ariſtotle*, *Cicero*, *Virgil*, *Horace*, *Ovid*, *Seneca*, and all the Wiſe Famous Philoſophers; and from hence it was, that all Nations had a Religion, and certain Rites whereby they worſhipp'd the Gods, and believ'd a Hell and *Elyſian* fields: If we run over the whole World, we ſhall find that the moſt Rude, Barbarous and Savage People, even thoſe who ſcarcely ſeem to have any Humanity in them, have all by a common conſent embraced this Faith; for this Notion was not bred in the Schools of Philoſophers, and ſo ſpread abroad in the World, but it is implanted and engraven in the Breaſt of every Man; and if Rom. 2. 14. 25. ſome Men have endeavoured to perſwade themſelves that things are otherwiſe, yet could they never bring their minds firmly to believe ſo; for a wicked Man as that *Platonick* ſaid, would not have his Soul to be Immortal, for fear he ſhould ſuffer the due Puniſhments of his Crimes; but he prevents the Sentence of his Judge, and

and condemns himself to be guilty of Death: But there is no need of saying more on this Argument, since amongst Christians, tis certain and undoubted, that after this life, there remains another.

But forasmuch as the future State of Men after this life is not alike, but some shall abound with all felicity, whilst others shall suffer all kind of miseries: hence we see that the success of a Man's happiness depends upon his death, and that all our felicity or infelicity happens either from a good or a bad death; and that on one moment depends an Eternity either of infinite blessedness, or unspeakable misery: for in what ever condition death finds and leaves any Man, in the very same shall he appear at the last judgment, *if the tree fall toward the South, or toward the North, in the place where the tree falleth, there it shall be.* And thus as every Man dies, the same shall he be in the other life: for as St. *Paul* says, *we must all appear before the Judgment Seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad,* so that as every one is found at the hour of death, such shall he be judged: They shall live happily in the other World, that

Eccl. 11. 3.

2 Cor. 5. 10.

that die well: they miſerably, that die ill: And thus it is that the hour of death ſeparates the good from the wicked at the greateſt diſtance. To the good death is the end and determination of all troubles, and the beginning of Eternal Felicity and Bleſſedneſs: but to the wicked death is the privation of all the delights, and pleaſures, and riches of this life; and is the beginning of Eternal Miſery, and never ending Puniſhment.

The Prayer.

O *Merciful Father who didſt create me for a far more bleſſed condition then this miſerable life which the brute animals enjoy, vouchſafe ſo to direct me in my paſſage through this World, that I may* never ſet my affections on things below; *but uſe them with ſuch indifferency, that I may at length attain to the joys and glories of the bleſſed life above; and that knowing* I have here no continuing City, I may with the greater earneſtneſs ſeek one to come, *Heb.* 13, 14.

CHAP.

Chap. IV.

The Conſideration of the laſt Judgement.

After Death comes Judgment: Think therefore O Man, that immediately after Death thy Soul muſt appear before God, and that at the laſt Day it ſhall be joyned again to thy body, and then thou ſhalt be Judged before Gods Tribunal, in the preſence of all the Angels and Saints: Conſider that thou muſt appear before a Judge, whoſe unerring Wiſdom thou canſt by no means deceive, whoſe power thou canſt by no ways avoid, whoſe Juſtice thou canſt by no means corrupt: A Judge who will enquire into thy vaineſt words, and thy moſt trivial thoughts, who is now preſent at, and beholds all the words and actions of the whole World: Who is there ſo bold, ſo deſperately wicked, that dares contumaciouſly violate the Laws, and commit Crimes worthy of Death, in the preſence of his King? And yet more than this dare Men do, who ſpightfully break the Commands of God before his face;

Ecc. 12. 7.

face; but this Judge, who knows all our actions, *shall bring every work into judgement, with every secret thing, whether it be good or whether it be evil: so that every one of us shall give an account of himself to God: For he which is Lord over all, shall fear no mans person, neither shall he stand in awe of any mans greatness; for he hath made the small and great, and careth for all alike.* Let therefore your thoughts be always employ'd in meditating on this severe Judgement, in which there will be no more place for pardon; nothing shall then be granted either by Prayers or Tears; but either this merciful Sentence shall pass on the Righteous, *Well done good and faithful Servant, thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord. Come ye blessed of my Father, inherit the Kingdom prepared for you from the Foundation of the World*: or on the contrary this terrible Sentence shall be thundred out against the wicked by the most just Judge, *Depart from me, ye cursed, into everlasting fire prepared for the Devil and his Angels*: What can our minds conceive more sweet and pleasant, than to hear God saying to us, *come ye blessed*? what more sad and dreadful, than

Eccl. 12. 14. Rom. 14. 12.

Wisd. 6. 7.

Matth. 25. 23.

Ver. 34.

Ver. 41.

depart from me, ye curſed, into everlaſting fire: In this day of Judgement, wealth will not help the rich, nor power, nor honours the great Ones of this World: Knowledge will not abſolve the wiſe, nor will force preſerve the ſtrong: This Judge will not be pleaſed by flatteries, nor brib'd by rewards; no Prayers will move him, no Tears will appeaſe him; *but he ſhall judge the World in righteouſneſs, and ſhall miniſter judgement to the People in uprightneſs*: *Then* (as 'tis ſaid in Wiſdom) *ſhall the righteous man ſtand in great boldneſs, before the face of ſuch as have afflicted him, and made no account of his labours; when they ſee it they ſhall be troubled with terrible fear, and ſhall be amazed at the ſtrangeneſs of his ſalvation, ſo far beyond all that they looked for. And they repenting and groaning for anguiſh of ſpirit, ſhall ſay within themſelves: This was he whom we had ſometimes in deriſion, and a proverb of reproach. We fools accounted his life madneſs, and his end to be without honour. How is he numbred among the Children of God, and his lot is among the Saints!* Conſider farther, O man, who they are that in this future Judgement ſhall hear this joyful word, *come ye bleſſed*, and ſhall be made partakers of eternal

Pſal. 9. 8.

Chap. 5. 1, &c.

nal Glory; and on the contrary, who they are, on whom this dreadful Sentence ſhall be pronounced, *depart from me ye curſed*; and ſo ſhall be caſt into Hell fire; and then give all diligence that you may be found in the number of the bleſſed, and not amongſt the miſerable: Now, who both theſe are, the Holy Scriptures do ſufficiently declare: Our Saviour himſelf tells us, *that the Angels ſhall gather the wicked together, and caſt them into a furnace of fire*: Mat. 13. 41. *He that believeth not the Son, ſhall not ſee life, but the wrath of God abideth on him*: John 3. 36. *And this is the Condemnation, that light is come into the World, and men loved darkneſs rather than light, becauſe their deeds were evil*: John 3. 19. *But the fearful and unbelieving, and the abominable, and murderers, and whoremongers, and ſorcerers, and idolaters, and all liars ſhall have their part in the Lake which burneth with fire and brimſtone; which is the ſecond death*: Rev. 21. 8. *The Lord Jeſus ſhall be revealed from Heaven, with his mighty Angels, in flaming fire, taking vengeance on them that know not God, and that obey not the Goſpel of our Lord Jeſus Chriſt*: 2 Theſ. 1. 7, 8, 9. *Who ſhall be puniſhed with everlaſting deſtruction from the preſence of the Lord*: *Know ye not that the unrighteous ſhall not inherit* 1 Cor. 6. 9, 10.

herit the Kingdom of God: be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor coveteous, nor drunkards, nor revilers, nor extortioners, shall inherit the Kindom of God.

Gal. 5. 19, 20, 21. *Now the works of the flesh are manifest, which are these; adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, kereſies, envyings, murthers, drunkenness, revellings, and such like, of the which I tell you before, as I have also told you in time past, that they which do such things, shall not inherit the Kingdom of God:* On the contrary we are told, who they are that shall be

Joh. 3. 18. Mark 16. 16. Rom. 5. 1. sav'd. *He that believeth on the Son of God, is not condemned: He that believeth, and is baptized, shall be saved: Therefore being justified by Faith, we have peace with God, through our Lord Jesus Christ.*

The Prayer.

LOrd Jesu Christ, guide me by thy Holy Spirit, that I may walk in thy ways; and always have in my mind

mind this ſum of the whole Duty of Man: fear God and keep his Commandments: For God ſhall bring every work into Judgement, with every ſecret thing, whether it be good, or whether it be evil. *O let every moment that voice ſound in mine ears*: ariſe ye dead, and come to judgement. *And at the laſt let me hear thy gracious voice ſaying*, come thou bleſſed of my Father inherit the Kingdom prepared for thee from the beginning of the World. *I acknowledge indeed and confeſs, that by my ſins I have deſerved the pains of Hell: but thou by thy Paſſion, Death, and Reſurrection haſt redeemed me from them, and merited Heaven for me: In thee therefore, in thy merits and mercies I put my whole truſt and confidence, and joyfully expect thy glorious coming*, Amen: Come Lord Jeſus, Amen. *Rev.* XXII. 20. Eccl. 12. 13, 14.

Chap. V.

The Joys of the Life eternal.

Although it cannot be imagin'd, much leſs expreſs'd in words, what difference there is between the joys of Heaven, and the pains and miſeries of the damned; yet for as much as many live as if it matter'd little or nothing, whether after death they were to be admitted into the bleſſed Life above, or to be caſt into the bottomleſs pit: it therefore well becomes a Chriſtian daily to conſider, how vaſtly the miſeries of Hell differ from the glories of Heaven, that ſo he may be convinced how neceſſary it is earneſtly to endeavour to avoid the one and obtain the other: For who is there ſo void of ſence, that for the hopes of gaining one Farthing, would run the hazard of loſing an hundred thouſand Crowns? and yet this they daily do, who defile themſelves with ſin, that they may follow after the riches, pleaſures, and honours of this World: for all theſe things, and even the whole World (could any man gain it to himſelf,) are more

vile,

vile, if they be compared to eternal life, (which is utterly loſt by ſin) than the ſmalleſt mite compar'd to the greateſt ſum imaginable: Or who is there ſo deſperately wicked that would dare to commit crimes worthy of death, in the ſight of a Gibbet, a drawn Sword, or a flaming fire, and in the preſence of a Judge, who he knew would immediately condemn him to theſe torments; and yet this they do, who well knowing that the pains of Hell are ſo plainly ſet before their eyes in the Holy Scriptures, do yet daily commit ſuch ſins, as juſtly deſerve thoſe infernal plagues.

Now eternal Happineſs conſiſts in theſe two things: In the abſence of all evil things, and in the enjoyment of every thing that is good: *For God ſhall wipe away all tears from the eyes of* the bleſſed, *and there ſhall be no more death, neither ſorrow nor crying, neither ſhall there be any more pain*: And, *as it is written, eye hath not ſeen, nor ear heard, neither have entred into the heart of man, the things which God hath prepared for them that love him*: For what greater felicity can there be than to have no calamities to diſturb us, not to be terrified with the fear of death, to behold the face of God, to be amongſt the Rev. 21. 4. 1 Cor. 2. 9.

Quires of Angels, to ſerve our Creatour with the bleſſed Spirits, and all the Saints; and with perpetual Hyms and Praiſes to magnifie his glorious Name? If you value and deſire Health, there ſhall be conſtant ſoundneſs and eternal Life: If you are delighted with the friendſhip of good men, there you ſhall have the familiar acquaintance of all the bleſſed Inhabitants above, who will all have one Heart and one Soul: In ſhort; there will be nothing wanting that a man can wiſh for.

Quid, inquit Auguſtinus, *hac vita beatius, ubi non eſt paupertatis metus, non ægritudinis imbecillitas? nemo læditur, nemo irascitur, nemo invidet, cupiditas nulla exardeſcit, nullum cibi deſiderium, nulla honoris, aut poteſtatis pulſat ambitio, nullus Diaboli metus, inſidiæ Dæmonum nullæ, terror gehennæ procul, mors neque corporis neque animæ, ſed immortalitatis munere jucunda vita. Nulla ibi diſcordia, cuncta conſona, cuncta convenientia, Sanctorum omnium una erit concordia. Nox ibi nulla, nullæ tenebræ; ſed lux ſumma: quoniam* Dominus inluminabit civitatem, *& lucerna ejus erit Agnus & Sancti fulgebunt ſicut ſtellæ & ſicut ſplendor firmamenti. Dabitur ibi conſociare choris Angelorum, intueri Patriarchas & Prophetas, videre Apoſtolos atque omnes Sanctos. Gloriosa ſunt hæc ſed multo gloriſius erit* DEUM *intueri.* Manual. cap. 17.

What (ſaith St. *Auguſtin*) *can be more happy than this life, where there is no fear of Poverty, nor the weakneſs of Infirmities? no body is hurt, no body is angry: none envies another: no luſt inflames them, no longing after food; no deſire of honour and power diſquiets them: there is no dread of Satan, no ſnares of the Devil, no fear of Hell: there is neither death of Body or Soul, but by the means of immortality a moſt delightful life: there will be no evil, no diſcord, but a perfect harmony, be-*

cauſe

cauſe there will be a mutual agreement between all the Saints: there will be no night, nor darkneſs, but the greateſt light, for the Glory of God will enlighten it, and the Lamb will be the light thereof, and the Saints ſhall ſhine as the Stars, and as the brightneſs of the Firmament: there we ſhall aſſociate with the multitudes of Angels and Archangels, and all the Heavenly Powers; there we ſhall behold the Patriarchs and Prophets, the Apoſtles and all the Saints: theſe are glorious things, but it will be yet much more glorious to behold GOD *himſelf:* for the happineſs and glory of eternal life doth chiefly conſiſt in the viſion and enjoyment of God, who will then be all in all. But how great this future felicity will be, the mind of man is not capable to conceive: however we may make ſome faint conjectures: for ſeeing God is the Creatour and Preſerver of all things, it muſt needs be that all the things in the World which to us appear fair and beautiful, are in him ſo, much more eminently: if therefore the proſpect and contemplation of the Creatures be ſweet and grateful, the Creatour himſelf muſt needs be much more raviſhing and delightful: ſo that ſince we ſhall ſee God face to face, all, even the moſt beauti-

Rev. 21. 23.

Dan. 12. 3.

beautiful things in this World, will be ſurmounted by the tranſcendent beauty of God: He ſhall be *all in all*, the ſatisfaction of all deſires, and the perfect felicity of the Saints: *Bleſſed are they that dwell in thy Houſe, they will always be praiſing thee: O how great is thy Goodneſs, which thou haſt laid up for them that fear thee!*

Pſal. 84. 4.

Pſal. 31. 19.

The Prayer.

ALmighty Lord God, foraſmuch as eye hath not ſeen, nor ear heard, neither hath it entred into the Heart of Man to conceive thoſe good things which thou haſt prepar'd for thoſe that love thee; I muſt needs confeſs that through the dullneſs of my Senſes, which cannot comprehend theſe things, I have not ſo earneſtly ſought after eternal life as I ought to have done: Vouchſafe therefore to illuminate my mind, that I may in ſome meaſure underſtand the Excellency of Heaven; that my Soul may long after its joys, and being captivated

vated therewith, I may despise this World, and value it as nothing in comparison of the Glories of that blessed and eternal Life: so direct all my thoughts and actions that I may at length attain to that blessed and happy State, where no misery nor sorrow dwells; that I may see thee face to face with all thy Saints, and enter into the full possession of those immense glories and felicilties, which are at thy right hand for evermore, Amen.

CHAP.

Chap. VI.

The pains and miſeries of Hell.

AND now ſhould there be any one ſo deteſtably wicked as not to be allured by the happineſs of eternal life; yet ſurely the miſeries of Hell would terrifie him: Now Hell in holy Writ is call'd *a furnace of fire: eternal fire: and that cannot be quenched: an everlaſting puniſhment: deſtruction: the bottomleſs pit: outer darkneſs, where ſhall be weeping and gnaſhing of teeth: everlaſting fire prepared for the Devil and his Angels: tribulation and anguiſh: a Lake that burns with fire and brimſtone.* All which names of Hell admoniſh us, that the pains of the damned ſhall be eternal, moſt grievous, infinite, inexpreſſible, and accompanied with the Society of Devils. As to the eternity thereof (which is the longeſt, and alſo endureth the longeſt) pious Antiquity hath illuſtrated it with ſuch ſimilitudes as theſe: ſuppoſe there were a Mountain of Sand heap'd up to Heaven, and that once in a thouſand years a little Bird ſhould take

Mat. 13. 42.
Mar. 25. 46.
Apoc. 9.
Mar. 8. 12.
Mar. 25. 41.
Rom. 2.
Apoc. 21. 8.

take from thence one grain of ſand; there would be hopes that after many million of years, and a long ſpace of time that can ſcarcely be conceived, the Mountain would at laſt be conſumed; but in eternity no ſuch thing can be hop'd for: Or, ſuppoſe a ſcrol of Parchment ſo long as to encompaſs the whole Globe of the Earth, nay even the higheſt Sphere of Heaven, on which ſhould be written nothing but cloſely joyned Figures of Nine throughout; now tho' no Arithmetician can compute this number, yet doth it not by far reach eternity: and ſhould you add a thouſand more, nay, a thouſand thouſand of the like numbers, yet could you by no means comprehend eternity; ſince then eternity is ſo unmeaſurably long, certainly none but men that are deſperate, can be careleſs and negligent how they are to ſpend it, or rather ſince it can never be ſpent, not to conſider whether they ſhall be happy or miſerable in the other World: What madneſs is it, for trifles and things of no value to be caſt headlong into Hell, there to be puniſhed with unſpeakable torments for ever and ever? Should any one bring you to a furious flaming fire, and there ask you, for what price, or for what

part

part of voluptuouſneſs, you would be willing to be tormented in it, for a day, or for but one hour? would you not eaſily anſwer him, that you would not buy ſuch tortures, for all the pleaſures the Earth affords, no nor for all the World? how then is it, that for ſome petty-gain, ſome deceitful honour, ſome flitting ſhort-liv'd pleaſure, you chooſe to burn in the eternal flames of Hell? you are afraid of the fire for an hour, though you ſhould gain the whole World, and yet you caſt your ſelf into the eternal torments of Hell, for things of no value: *Tell me,* ſaith St. *Chryſoſtome,* *how long a ſeaſon of luxury, how much voluptuouſneſs, would you ſet againſt eternal torments? an hundred years, we will give to pleaſures, and an hundred more, and if you pleaſe, a thouſand more: alas! what compenſation is this for eternity? is not all the time of our life, which we ſpend in pleaſure and luxury, like the vain dream of one night, if it be compar'd to eternity? is there then any one, who for a pleaſing dream one night, would chooſe to undergo eternal torments? and be willing to receive theſe, ſo he might but enjoy that? Pleaſures paſs away like a ſhadow, but the puniſhments remain without end; and although the ſame*

De reparat. lapſ.

ſpace

ſpace of time were allotted for the delights of this World, and the pains of Hell, yet is there any one ſo fooliſh and void of Senſe, that would chooſe to ſuffer one days Infernal Plagues, for one days Worldly Pleaſure? When as one hours pain, any Torment of the Body is wont to make us forget all the time paſt of our Lives, which we have ſpent in pleaſures:

Nor are the pains of Hell only Eternal, but alſo infinitely grievous and inexpreſſible: For nothing ſo ſad or terrible can be imagined, but thoſe Eternal Torments are ſtill more grievous; All the moſt dreadful, inhumane, and cruel things which the Barbarity of Tyrants have ever invented, are not to be compared with theſe pains of Hell: For not only the Body, but the Soul alſo ſhall be afflicted: The remembrance of paſt offences, which have occaſion'd ſo many Evils, the continual ſence of Racking Pains, the Hatred and Deteſtation of God and all the Saints, and principally the thoughts of being for ever rejected from the moſt bliſsful ſight of God; all theſe things do miſerably torment the Sinner: There will be heard the doleful Cries, Sighs and Lamentations, the Curſings and Execrations of Parents, Children, Brethren, Siſters, and Friends,

Friends, who by their Example or Negligence, have thrown others into that place of Torments; for they will be most furiously enraged against those whom above all others in this life they loved most dearly: At the sight of them, they shall be provoked and incensed, as against their greatest enemies.

And now though these Torments are of themselves very sad and terrible, yet are they still made more grievous by the perpetual Society of Devils and damned Spirits. Any one that has seen a Man possessed with the Devil, or if he hath not seen one, yet hath read out of the Gospel or other Histories, the deplorable condition of those men that are possess'd; will easily believe what a most woful thing it is to be under the power of the Devil. Who is there of so undaunted a Courage, that is not afraid of Apparitions, which are disguised Devils, and does not tremble at the sight of them: And yet the Devil in possess'd folks, or when he terrifies Men by his Evil Spirits, hath no more power over Men, than God is pleas'd to grant him, and hath not yet a full Dominion over them: But in Hell, where the Damned are delivered up by God to be Tormented, he useth his own

Liberty

Liberty and Authority, and exerciſes ſuch Cruelty on them, as the mind of Man is not capable to conceive: Think then, O Man, how great their Miſery ſhall be, who muſt live in the Society, and under the Dominion of Devils, and undergo their Rage and Malice to Eternal Ages: Think, O Man, what great Miſery it would be, to be ſhut up in a cloſe Room for a Month together with Mad folks, or ſuch as are poſſeſs'd, and from thence you may Conjecture, how wretched their condition will be, who muſt be forc'd to live with many Myriads of outragious Devils to all Eternity: Oh! How will the Devils Tyrannize, not only over the meaner and baſer rank of Men, but alſo over Emperours, Kings and Princes, thoſe of the higheſt Order and Quality! How will the Great Ones of this World be greatly tormented and plagued by the Devils, and ſcoffed at with biting Taunts and Jeers! After the ſame manner will they inſult over all ranks of Men, and will as much as they can, increaſe their puniſhments by Revilings, Reproaches and Mockings; they will laugh at, and make a jeſt of the Damned, that they ſhould precipitate themſelves into the Lake of Fire and Brimſtone for trifles, for momentary

mentary Honours, decaying Riches, fading Pleaſures, or vain Joys; and that they ſhould ſooner believe them, who they knew were their ſworn Enemies, than the great and good God the Maker, and Redeemer of Mankind.

And then laſtly, there is not only the Society of Devils, but alſo of the Damned, which will ſtill farther aggravate their Puniſhment: Nothing will there be ſeen, but the Eternal and Horrid Plagues and Tortures of the Damned Fiends, nothing will there be heard, but Stripes and Wailings, Curſes and Accuſations of thoſe who by Counſel, Admonition or Example, were the cauſes and occaſions of their ſinning; and more remarkable will be the Expoſtulations of Parents with their Children, that for their ſakes they were caſt into theſe Torments, whilſt they endeavoured by all means right or wrong, to heap up Riches and Wealth for them; and on the other ſide, the Children will accuſe their Parents, and impute the cauſe of their Damnation to them, that by their Examples or Indulgency, they gave them the occaſions of Sinning.

The

The Prayer.

O *Lord Jeſus Chriſt, guide and illuminate my mind, that I may daily remember, and attentively conſider, what a vaſt difference there is between the Joys of Eternal Life, and the Miſeries of Hell: And direct me by thy Holy Spirit in the ways of thy Commandments, that I may walk in that narrow Path that leadeth unto Life; and ſuffer me not to be ſeduced by Satan into the broad way of the Wicked, which leadeth to Deſtruction, leaſt I fall headlong into that Lake of Fire and Brimſtone, from which thou haſt Redeemed me by thy moſt precious Blood; but by the Efficacy of thy Merits, let me live with Thee for ever and ever in Heaven.* Amen.

Who amongſt us can dwell with the devouring fire?

Who amongſt us can dwell with everlaſting burnings?

Chap. VII.

To die well there is great need of a careful Preparation.

Since then there is so great a difference between that Blessed Life above, and the Miseries of the Damned; that death is the passage either to Eternal Bliss or Punishment; and that the everlasting Happiness or Misery of all Men, depends on one Moment, that blessed are the dead that die in the Lord: but for ever miserable are they, that die the death of the Wicked: And that our Eternal Salvation depends upon an happy death: It certainly ought to be our chiefest care and concern to learn to die well, and to prepare our selves aright for an happy departure: Now he dies well, who hath liv'd well, and whom Death doth not find unprovided: For, as St. *Austin* saith, *it is not possible for him to die ill, who hath liv'd well*: But great need there is of preparation for any one to die well: For if we never undertake any matter of small importance, as the going of a Journey

De discipl. Eccl. cap. 2.

Non enim potest male mori, qui bene vixerit.

ney or the like, without ſome proviſion, and often thinking on it before-hand; it certainly is much more neceſſary to be very Solicitous, and attentively to conſider after what manner we are to demean our ſelves at the hour of Death, that ſo we may obtain the Felicity of Eternal Life, and avoid the Pains and Miſeries of Hell.

Now the preparation for Death is Two-fold: The one General, and to be performed every day: The other Special, and is neceſſary when Death approaches.

The Prayer.

O Lord God and moſt Merciful Father, for as much as my Salvation depends upon an happy death, do thou vouchſafe ſo to direct my mind, that I may be always very careful how to ſecure to my ſelf an happy paſſage out of this World, and ſo to order my ſelf and all that belongs unto me, that at what ever hour thou ſhalt pleaſe to call me hence, I may be found ready, and through

through the gate of Death, I may be Tranſlated into thy Glorious Kingdom, through Jeſus Chriſt our Lord. Amen.

Chap. VIII.

The general and daily Preparation for Death: The firſt Conſideration, that Death is certain, Life is ſhort, and the hour of Death is uncertain.

THE general and daily Preparation for Death, we ſhall treat of in the following Chapters, deſiring the devout Chriſtian to conſider: 1*ſt.* That death is certain, life ſhort, and the hour of death uncertain: 2*ly.* That death is not to be feared: And 3*ly.* the Chriſtian Duties that are daily to be performed by him:

1*ſt.* Then it is fitting for a Man that intends to die well, often to ponder in his mind the certainty of Death, the ſhortneſs of Human Life, and the uncertainty of the hour of Death.

For

For in the first place the continual Meditation of our Mortality, may be a very effectual means to prepare us both to live and to die well; nothing can better shew us the way of holy living, no exhortation to piety and vertue more prevalent than the remembrance of death; nothing more powerfully calls us off from our sins, and from a fond desire after worldly things, than the serious consideration of the frailty, instability, and approaching dissolution of our bodies: for as that last moment of our lives will take off all the false colours and disguises from earthly things, and represent them clearly to our view, as they are in themselves, vain and despicable; so the frequent premeditation of that hour quickens the sight of our minds more plainly to perceive the same Truths; for whilst our minds are full of the thoughts of our mortality, those things which follow after death will presently insinuate themselves; then will sinners see Hell open before them, and the unquenchable fire ready to devour them, which will so terrifie their consciences, that neither honours, nor riches, nor pleasures, nor any other worldly thing can any longer please or entice them.

And as nothing is more profitable for us, than the daily meditation of death, ſo on the contrary nothing is more hurtful, than our forgetfulneſs of it; and yet this is very common with the rich Men and great Ones of this World, who, as if they were to live the age of *Methuſalah*, lay up Proviſions for many years continuance here, and in the mean time think little or nothing of the life to come; and ſo when they fancy they have attained to the top of their deſires, on a ſudden, with the rich Man in the Goſpel, they are forced to depart out of this life, and too often deſcend into eternal deſtruction: and foraſmuch as the Devil well knows, that nothing more powerfully excites men to holineſs or better ſecures their ſouls from his ſnares, than the meditation of death, he therefore employs his greateſt care and diligence to put theſe thoughts out of mens minds; which if he can but obtain, he eaſily gets every thing elſe he has a mind to, and takes men captive at his will: It is a ſign of a mind altogether depravd, and out of order, which doth not care to hear Diſcourſes and Conferences of Death, which is ſad and uneaſie at the thoughts of it, and therefore

fore ſtrives to divert it ſelf with witty ſayings and merriment, with full bowls and all kinds of delight and paſtime: But on the contrary, he who is in favour with God, whoſe Soul is not plunged in ſenſual pleaſures, it is his delight to think often and to diſcourſe of death, for he knows 'tis the only neceſſary way to everlaſting bliſs.

Secondly, Towards our preparation for death, we are to conſider *the ſhortneſs of our lives*; for how little time doth God allow us to live here? many Infants expire at their very entrance in to life; ſome die in their Childhood, others in their Youth; fewer arrive to their middle age; but very few attain to old age: from hence it is that in Holy Scripture our life is compar'd to thoſe things that are moſt frail and momentary: as *the trace of a cloud, a miſt, a ſpark, a ſhadow, a flower, a weavers ſhuttle, a poſt, a ſwift ſhip, and an eagle that haſteth to his prey*: This alſo the Heathen declar'd, and therefore *Pindar* call'd man, *the dream of a ſhadow*, Æſchylus, *the ſhadow of ſmoke*; M. Varro, *a bubble*: and with good reaſon are theſe names attributed to man; for we die daily, and ſome part of our lives are every day taken from us; our whole

Wiſd. 2. Job. 14. 2. Pſal. 90. Job. 7. 6. 9.

ſtate

ſtate is nothing elſe but a journey, a race to death.

And then, *Thirdly*, Conſider that in this ſhort life the time of death is uncertain; for tho' it is appointed for all to die, yet the hour of death is unknown: ſome die in their Infancy, ſome in their Youth, and ſome in their old Age, whilſt others are overtaken by an unexpected death, ſo that no one can aſſure himſelf of to morrow; neither is the place or manner of our death known to us, which is daily confirm'd to us by the dead Corpſes we ſee carried by: For all that die do not keep their Beds, afflicted by a long continued ſickneſs; for ſome are taken away ſuddenly, or in a moment loſe their Senſes by Appoplexies; others are choak'd by violent Catarrhs; ſome are kill'd by falls, ſome by the ruins of Houſes, whilſt others are trod under feet by Horſes; ſome are drowned in the Water, and others are ſtruck with Lightning, whilſt others unexpectedly fall into the hands of Thieves and Enemies, and come to an untimely end, which they never were afraid of: Now what happens to one, may happen to all; and what may happen to all, every one ought to expect may happen to them:

For

For man alſo knoweth not his time, as the fiſhes that are taken in an evil net, and as the birds that are caught in the ſnare, ſo are the ſons of men ſnared in an evil time, when it falleth ſuddenly upon them; being then men, we ought to think that whatever is common to man, and does ſometimes happen to others, may alſo befal us: Now hereby we are admoniſh'd to be every minute ready and prepar'd for death: For God was pleaſed to let us be ignorant of the time of our death, that the uncertainty thereof might be a means of exciting in us a conſtant practice of vertue and avoiding of ſin, and a perpetual care and endeavour to ſecure our eternal wellfare, for how dangerous is it to live in ſuch a condition, that if a ſudden death ſhould ſurprize us unawares, our ſalvation is utterly to be deſpair'd of? and who can aſcertain us, that at the end of our lives, when death comes on us like an armed man, we ſhall be in ſo good a diſpoſition as to be able to bewail our ſins, and implore the grace and mercy of God? Indeed were we permitted to die often, and return again to life, their raſhneſs and ſecurity were excuſable, who ſo ſeldom think of death; but ſince 'tis appointed Eccleſ. 9. 12.

pointed unto all men but once to die, and that there is no leading of our lives over again, 'tis manifeſt what great danger they run, whom death overtakes before they are provided for it, ſince it for ever takes away from them all hopes of ſalvation: Let us then be always prepared for death, let us fly from ſin, and not defer our repentance, let us not cheriſh anger and revenge, evil affections, and a fond deſire of living long in this World; but let us account every day to be our laſt; and when we go to ſleep, let us ſo demean our ſelves, as if we were never to ariſe again from our beds; and when we ariſe in the morning, let us ſo ſpend every hour of the day, as if we were never to lie down in our beds again; let us ſo uſe the good things of this World, as if we were to leave them every moment: let us not vainly promiſe our ſelves a long continuance here, with that rich man in the Goſpel, who ſaid unto his Soul, *Soul thou haſt much goods laid up for many years; take thine eaſe, eat, drink, and be merry*: whereas that very night, his Soul was required of him: but let us daily pray with holy *David*, *Lord let me know my end and the number of my days, that I may be certified*

Luk. 12. 19.

Pſ. 39. 5.

fied how long I have to live; and let us not neglect that wholsom Admonition of our Saviour, who saith: *Blessed is that Servant whom his Lord when he cometh, shall find watching; Verily I say unto you, that he shall make him Ruler over all his Goods: But, and if that Evil Servant shall say in his Heart, My Lord delayeth his coming, and shall begin to smite his fellow Servants, and to eat and drink with the Drunken. The Lord of that Servant shall come in a day when he looketh not for him, and in an hour that he is not aware of: And shall cut him asunder, and appoint him his Portion with the Hypocrites: There shall be weeping and gnashing of Teeth*; but let us be wise and *faithful Servants, that are always ready, expecting their Lord, for we know not what hour he will come, whether at even, or at midnight, or at the Cock crowing, or in the morning: Least coming suddenly, he find us sleeping*, and unprepared for him. St. *Austin* tells us, *that in what ever condition our last day leaves us, in the same state will the last day of the World find us*: For as a Man dies in the one, so in the other he shall be judged. To this purpose that saying in *Ecclesiastes* is usually applied, *if the Tree fall toward the South, or toward the* North, *in the place where*

Mat. 24. 46. *Usque ad fin.*

Mark 13. 35.

In quo enim, quemque invenerit suus novissimus dies, in hoc eum comprehendit mundi novissimus dies. St. Augustin. cap. 11. 3.

Com. Sup. Eccl. cap. 11.

where the Tree falleth, there it ſhall be. This St. *Hierom* thus interprets, that as a Tree certainly lies, which way ſoever it falls; ſo when thou art cut off by the ſtroke of Death, thou ſhalt always remain ſuch, whether your laſt Moment found you Cruel and Unmercitul, or Meek and Charitable. Could any one tell for certain, that he had but one day more to live, and evidently knew that he muſt die to Morrow, ſurely ſuch a Man were extreamly wicked, if he could not Abſtain from ſin for ſo ſhort a Seaſon, and ſhould not employ all that little ſpace of Life in the Exerciſes of Piety and Virtue, when as that Judgment which is paſſed on us at our Death, ſhall moſt aſſuredly always remain firm and unalterable: And who is there can warrant himſelf to morrow? Who is there that knows, as a thing ſure and undoubted, that he hath another day, nay, another hour to live? O Man, whoſoever thou art, there will come an Evening, whoſe Morning, or a Morning, whoſe Evening thou ſhalt never ſee; and whether this may not be to day or to morrow, thou knoweſt not: So that they are without all manner of reaſon, who are not afraid to defile themſelves with deadly ſins, when they

they know not whether they ſhall be allowed the ſpace of one hour, of one moment to bewail their Crimes, and beg pardon for them at the hands of God: God hath indeed promiſed Pardon to the Penitent; but he hath never promiſed to the Sinner any portion of the time to come: *Make no tarrying therefore to turn unto the Lord, and put not off from day to day, for ſuddenly ſhall the wrath of the Lord come forth, and in thy ſecurity thou ſhalt be deſtroyed, and periſh in the day of vengeance.* This the wiſer Heathen well underſtood, inſomuch that 'tis a ſhame Chriſtians ſhould be out done by them in this matter. For thus *Seneca* ſpeaks; *He who defers being good till old Age, ſhews plainly, that he is loath to give up himſelf to Virtue, until he is fit for nothing elſe.* And in an other place; *you ſhall hear almoſt every one ſaying, after fifty I ſhall be at leaſure; when I am threeſcore years Old, I ſhall be free from all Offices; but what Security have you now for a longer life? Who will undertake* Eccl. 5. 8.

Qui ut bonus ſit, in ſenectutem differt, apertè oſtendit, ſe nolle virtuti dare, niſi tempus ad alia omnia inidoneum. Et alibi Audies pleroſque dicentes, a quinquageſimo in otium ſecedam, ſexageſimus annus ab officiis me dimittet. Et quem tandem longioris vitæ prædem accipis? Quis ita, ſicuti diſponis, iræ patietur? Non pudet te ad reliquias vitæ te tibi reſervare, & id ſolum tempus bonæ menti deſtinare, quod in nullam rem conferri poſſit? Quum ſerum eſt, tunc vivere incipere, cum deſtrendum eſt? Quæ tam ſtulta mortalitatis oblivio, in quinquageſimum & ſexageſimum annum differre ſana conſilia, & inde velle vitam inchoare quo pauci perduxerunt? Seneca de Brev. vitæ.

for

for you, that all things ſhall go juſt as you have order'd them? are you not aſham'd to reſerve your ſelf the reliques of your life for your own good, and ſet a part that time only for wiſdom and goodneſs which is worth nothing? How late is it then to begin your life, when you muſt be forced to leave it? how fooliſh a forgetfulneſs of your mortality is it, to put off all good counſel, till you are fifty or threeſcore years old, and to begin to live at an age to which few arrive? What penance it is to leave your Harlots, when you are forced to leave them whether you will or no? to begin to be temperate when you can no longer taſte what you eat or what you drink? To this purpoſe ſaith St. *Auguſtin* diſcreetly: *Curſed be he that dedicates the flour of his youth to the Devil, and the dregs of old age to God.* When once the laſt moment of our Life is paſt, there is then no longer time for repentance; and in a little time a Man will be made ſenſible of that State which can never be alter'd to all Eternity: therefore *whatſoever thou takeſt in hand, remember the end, and thou ſhalt never do amiſs.*

Maledictus qui floremjuventutis diabolo, foces Senectutis DEO conſecrat.

Eccl. 7. ult.

Let us then every moment be ready to receive the ſummons of death, by preparing our ſelves for it, whilſt we are in

in our health: It is a very unſeaſonable time to begin to fit our ſelves for another World, when we are juſt on the confines of death, and are ſtrugling with the agonies of it; for then the lively powers both of mind and body languiſh and decay: then the man is ſo diſtracted with pains, and other grievances, which his ſickneſs occaſions, that he can never ſeriouſly apply himſelf to die well: nay, many times a frenzy ſeizes on the ſick perſon, and on a ſudden deprives him of the uſe of all his reaſon: we often ſee that even good men cannot lift up their thoughts unto God, as they ought, when an acute pain in their teeth, or eyes, or ears, or any other part troubles them, but their whole mind is carried thither where their grief is. Now if this happens to good men, when the diſeaſe is not dangerous; what can we think ſhall befal thoſe, who never had any ſerious thoughts of God, who know not how to ſearch out, or confeſs their ſins, who can ſcarcely tell what repentance means? how will they be tormented, when the pangs of death are upon them, to conſider that they are now leaving their dear Wife and Children, and that all their riches which they have hoarded up with ſo much

care will now ſtand them in no ſtead? What madneſs then is it to defer a buſineſs of ſuch weighty conſequence, on which our eternal ſalvation depends, to ſo improper, ſo unfit a time? it is rightly ſaid, that late repentance ſeldom happens to be true and ſerious, and God by a juſt judgment oftentimes diſregards thoſe when they are dying, who thought it grievous to remember God when they were well in health: Of theſe the Divine Wiſdom thus

Prov. 1.24,&c. ſpeaks: *Becauſe I have called, and ye refuſed, I have ſtretched out my hand, and no man regarded; but ye have ſet at nought all my counſel, and would none of my reproof: I alſo will laugh at your calamity, I will mock when your fear cometh; when your fear cometh as deſolation, when diſtreſs and anguiſh come h upon you. Then ſhall they call upon me, but I will not anſwer; they ſhall ſeek me early, but they ſhall not find me: For that they hated knowledge, and did not chooſe the fear of the Lord; they would none of my counſel; they deſpiſed all my reproof.*

The

The Prayer.

O *Moſt infinite Wiſdom, thy thoughts are not like our thoughts! ſince then it did not pleaſe thee, to reveal unto us the hour of our death, grant, that I may be always prepared for an happy departure hence, that at thy coming, I may be found watching and ready: let not the hour of death ſurprize me in my ſins, and let me never ſpend one day without true repentance: Inliven my Soul to be perpetually aſpiring after thee, and loving thee, that ſo all things that happen to me, may work together for good, and nothing may be able to ſeparate me from the love of Chriſt Jeſus thy Son our Lord,* Amen.

Chap. IX.

That Death is not to be fear'd.

Since then it is certain that all muſt die, that life is ſhort, and the hour of death is uncertain, and that therefore it becomes us to be every moment prepared for an happy departure hence, unleſs we will run the hazard of loſing our Souls for ever: the devout Chriſtian therefore may prepare himſelf to die well, if in the ſecond place he learns not to fear death: This then is the ſecond head of thoſe general and daily preparations for a bleſſed death, that we bear the thoughts of death with a couragious mind, and that we never be captivated with the falſe pleaſures of life, and the fond deſire after earthly things: for the pleaſures of life, and the blandiſhments of this World, are chiefly to be reckon'd amongſt thoſe things which make death moſt bitter and formidable to us: We know no union more cloſe than that of Soul and Body, ſo that nothing

nothing can appear more terrible than death, which ſeparates Soul and Body, thoſe two intimate companions: moreover in this life, there are many things we much value, and which engage our affections to them: ſuch as are, magnificent Buildings, ſumptuous Apparel, Veſſels of Gold and Silver, Riches, fruitful Fields, delightful Gardens, pleaſant Vineyards, Parents, Children, Wife, and Friends, of all which ſince death bereaves us, 'tis no wonder if we account it bitter: Hence 'tis ſaid in *Eccleſiaſticus*: *O death how bitter is the remembrance of thee, to a man that liveth at reſt in his poſſeſſions, unto the man that hath nothing to vex him, and that hath proſperity in all things*: But now a diligent conſideration of the miſeries and troubles of this life, of which we ſhall ſpeak by and by; and of the joys of eternal life, of which we have before treated, will ſoon root out of our hearts all fondneſs and complacency for earthly things; for theſe pleaſures are falſe and counterfeit; and under the ſweet lies gall and bitterneſs: This made *Solomon*, the wiſeſt of Kings, who wanted nothing this World could afford to make his life happy, upon his own experience, ſay, that all things un-

Cap. 41. 1.

der the Sun are vain and empty:
Eccl. 1. 2. *Vanity of Vanities, all is Vanity:* In this World we live like Strangers and Pilgrims, why then do we not desire to return into our own Countrey? what ever we leave behind us here, shall there be recompenced with far more Excellent and Transcendent Rewards? Thus our
Mat. 6. 19. Saviour adviseth us: *Lay not up for your selves treasures upon Earth, where moth and rust doth corrupt, and where thieves break through and steal: But lay up for your selves treasures in Heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal.* Altho' many things here are pleasant and grateful to us yet compar'd to Eternal Life they are nothing to be accounted off: when we die we do not lose all those faithful Servants of Christ, which were here so dear to us; they will follow a little after: When we die we are *gather'd to our people*, and go unto our Fathers; and we shall there have the acquaintance of more and far better Friends; Angels, and Archangels, without number:
Dan. 7. 10. *for thousand thousands minister unto God, and ten thousand times ten thousand stand before him:* what an unspeakable joy will it be to have a familiar conversation with the Patriarchs, Prophets, Apostles,

Apoſtles, Martyrs, and all the faithful Servants of Chriſt?

And as the pleaſures of this life, are as nothing, if they be weighed in an even ballance, with the glories of immortality, to which we paſs by the gate of death: ſo alſo death it ſelf is not to be feared by us; for though it is called the moſt terrible of all evils, becauſe it ſeparates thoſe two intimate Friends, Soul and Body; and delivers up the Body which was here ſo tenderly beloved and provided for, to be eaten up by Worms: though death conſider'd in it ſelf be the puniſhment of ſin, and befalls us by the Divine Malediction; and though death be to be dreaded by one who is involved in a multiplicity of worldly buſineſs, and is not provided for his departure out of this life, and ſo is very doubtful of his future ſtate: yet foraſmuch as by the death of Chriſt, it is made the way and paſſage to eternal life; to a good man, who is prepared for an happy death, it is not at all to be fear'd: *that the day of death is better than the day of ones birth*: For when we are born, we enter into this World, which is a ſcene full of miſeries and calami- Eccl. 7. 1

ties, but when we die, we leave them all, and are tranſlated into that other bleſſed life, which is repleniſh'd with all kinds of felicities.

We are firſt of all in this World ſubjected to the ſlavery of our corruptions and original Sin, whilſt afterwards the ſeeds of many luſts ſpring up in us, infidelity, ambition, covetouſneſs, hatred, envy, uncleanneſs, and ſuch like: thus St. *Paul* complains, that *he was* Rom. 7. 14. *ſold under ſin:* This is the height of miſery, and to a man enflamed with a deſire after an holy life, and in whoſe breaſt one ſpark of piety remains, nothing can happen more grievous, than the corruptions of the fleſh: of this the Ibid. v. 18. Apoſtle farther complains; *I know, that in me (that is in my fleſh) dwelleth no good thing; for to will is preſent with me, but how to perform that which is good, I find not: For the good that I would, I do not, but the evil which I would not, that I do,* &c. *O wretched man* v. 24. *that I am, who ſhall deliver me from the body of this death?* None can be wholly freed from this corruption of the fleſh, in this life, but after death, we ſhall be altogether deliver'd from it, and they who ſhall be thought worthy to enter

ter into the bleſſed life above, ſhall ſin no more.

And farther a great trouble and miſery it is to pious Men, that they are forc'd to live and ſojourn amongſt ſo many wicked Perſons, like Sheep amongſt Wolves; this made *David* cry out, *Wo is me, that I am conſtrained to dwell with* Meſech, *and to have my Habitation among the Tents of* Kedar: Beſides our Salvation is expoſed to the greateſt dangers, *the Devil as a Roaring Lyon, walketh about ſeeking whom he may devour.* The World is daily exciting us to Sin by evil Examples and fair Promiſes; the Snares wherewith Satan and the World endeavours to intrap us, are every where laid for us; in Riches, in Meat and Drink, in our Eyes and in our Ears, in our Words and in our Actions; now Death wholly frees us from the Temptations of the World, the Fleſh, and the Devil: And not only from theſe, but alſo from all the Calamities and Misfortues which ſo uſually happen to Mankind in this Mortal Life: That this Life is full of troubles, there needs not many words to prove; ſince both Sacred and Prophane Authors complain of the Miſeries of Humane Life, whilſt they teach that *Man that is born of* Job 14.1.

Pſal. 120.5.

1 Pet. 5.8.

a Woman, is of few days, and full of Trouble. And that *the very name of Man, imports all miseries*: This truth we all daily experience: For how lamentable is our Nativity? To how many evils is our Infancy exposed? Our youth, to how many injuries and dangers is it obnoxious? With how many cares is our Manhood distracted? And how is our old Age Surrounded with Calamities? What reason then we have to fear death, which at once frees us from all these miseries, which is the only safe Haven to us, who sail on this Stormy and Tempestuous Sea?

Nor doth death only deliver us from Sin, and all the Troubles of this World, but is also the gate through which we are to pass into Eternal Life; wherein the just shall enjoy the most delightful Society of God the Father, of Christ our Saviour, of the Holy Ghost the Comforter, and of all the Angels and Blessed Spirits: How great this future Happiness and Beatitude is, the mind of Man cannot conceive, nor words express? And although our Bodies shall rot in the grave, or be other ways dissolved, yet is there no danger that we shall be separated from Christ, to whom we are joyned by the Bond of the Spirit, but the dead shall

remain

remain united to Christ, both in their Bodies and in their Souls, and in the last Judgment, their Souls and Bodies being made one, shall arise together to Eternal Glory: Hence in Holy Writ, Death is called, a Sleep; and the Grave, a Bed or Dormitory:

For all these reasons the True Christian is so provided, that not only death, but sudden death also doth not affright him; men indeed do usually, not without cause, dread sudden death; but if we duly consider it, a wicked life spent without Repentance, is much more to be fear'd, than a sudden death; nor is a sudden death bad, because it is sudden, but because for the most part it overtakes Men unprepar'd, and impenitent, and so casts them headlong into Destruction; whereas if it finds us ready, a sudden death is not evil, but rather a more speedy passage from this, to an Happy and Eternal Life.

The

The Prayer.

MOſt Merciful Father, open and enlighten the Eyes of my Mind, to ſee and rightly conſider the Miſery and Vanity of this preſent life, that I may not ſet my affections on the World, nor the things in it; but may with my whole Heart, long after the Joys of Heaven: O Lord excite in me an ardent Deſire after the Celeſtial Life, and vouchſafe me ſome fore taſte of it, by the ſweetneſs whereof, the bitterneſs of death may be ſo allay'd, that I may be daily ready to leave this World, and deſire to be diſſolved, and to be with Chriſt our Lord, Amen.

CHAP.

Chap. X.

The Duty of a Christian.

THE third Head of the Preparation for a Blessed Death, was to live holily, and to enter into such a course of life, as becomes a Christian; for as St. *Augustin* says, *No Body can die ill, that hath liv'd well*: Now he lives well that performs the Duties of a Christian: He therefore who is mindful of his Eternal Salvation, must diligently consider what the Duty of a Christian is, or what way of living may best conduce towards the attaintment of everlasting life after this: For he who would die like a Christian, must live as a Christian: But he who lives wickedly, shall die wickedly; and shall arise and be condemned with the Wicked: Now although there be many Duties which belong to Christians in common with other Men, yet are they not peculiar to a Christian, but are ordained for the preservation of Humane Society, and honest Behaviour in the World: One

Non potest male mori, qui bene vixerit. de disciplina christiana, cap. 12.

One kind of Duty there is, which properly belongs to a Christian, which only is needful, and which whoever performs, it will be well with him hereafter for evermore: And what that duty is, the very name of a Christian doth sufficiently intimate: For whereas the Sects of all Philosophers and Religions have received their Names from their Author and Master; whose Precepts, Ordinances, and Institutions they follow; in like manner Christians are so called, because they only imitate Christ, and as much as in them lies, tread in his steps, and obey his command, and moreover (what cannot be said of any other Religion) a Christian is one, who doth not live himself, but
Gal. 2.20. Christ liveth in him by Faith, so that Christ is the life of Christians, who thenceforth manifests himself in all their actions.

It is then chiefly requisite, a Christian should know who Christ is, whose Name he bears, and to whom he gave up himself in the Sacrament of Baptism; what he hath done for our Salvation, and what he requires of us to do:

To this end, first we are to remember, that Man was Created by God after his
Gen. 1. own Image; that is, as the Apostle explains

plains it, *in true Holineſs and Righteouſneſs*, ſo that his underſtanding was comformable to God, and gave to him alone all Honour and Glory: Him alone he lov'd, reverenced and worſhipped, and with Him hereafter he ſhould have enjoy'd an immortal, eternal, and moſt bleſſed life: Gal. 4. 24.

Secondly, 'Tis to be remark'd, that our firſt Parents fell from that primitive Holineſs and Righteouſneſs, and ſo loſt the Image of God; for after that by the perſwaſion of the Devil, they had entertained a love of themſelves contrary to God, and to the love of their Creator, preferring their own Glory and Delectation, before the love and glory of God, and deſiring to be equal with God himſelf; their underſtandings were preſently overſpread with ignorance and blindneſs, inſtead of Wiſdom: Their Wills grew Refractory and Diſobedient to God, and all their affections were perverſe, irregular, and out of order, ſo that now the thoughts of man from his infancy are evil; and thus man not only fell from that eternal life, for which he was Created, but alſo became obnoxious to eternal Damnation.

Thirdly, 'Tis firmly to be believ'd, that God

God took pitty on fallen Mankind, and ſent his Son to take upon him Humane Fleſh, and being made Man, did by ſuffering and dying ſatisfie for us, and deliver us from eternal death: And did by his Merits, relied on by a true Faith, again make us Heirs of that bleſſed life, which by our ſins we loſt; and reſtored in us the decayed image of God, and made us his, and Sanctified us by his Holy Spirit, that we might ſerve him in Righteouſneſs and Holineſs all the days of our life.

From whence it plainly appears, who Chriſt is, and what is the duty of a Chriſtian; *viz.* Chriſt is our Redeemer, who reconciled us unto his Father, and by his Merits made us his Brethren and Coheirs of his Kingdom, when we were enemies to God, defiled with ſin, and deſerved to be puniſhed with eternal death: And a Chriſtian (who derives his name from Chriſt) is one who acknowledges that he was indeed created by God in Righteouſneſs and Holineſs, but by the Wiles of Satan fell from, and rebelled againſt God, and ſo being polluted by the ſtains of Original Sin, and contaminated with many actual Tranſgreſſions, he became liable to the wrath of God, and

and everlasting punishment; from which he is freed and redeemed by the alone Merits and Righteousness of Christ, which by Faith is imputed unto him; so that now he is to undertake such a way of living, as may be well pleasing not to the Devil, but unto God, and therefore he is to avoid all sins, from which he is redeemed by the pretious Merits of Christ, and to serve God alone in an holy and religious life:

And from hence arises a threefold duty of a Christian: The first is to acknowledge himself a sinner, and to bewail his sins: Secondly, To believe Christ to be his Redeemer, and to trust only in his Merits. Thirdly, To obey his Laws, to follow the guidance of the Holy Spirit, not to relapse into sins, from which by the death of Christ he is redeemed, but to love God above all things, and his Neighbour as himself: Or to comprize all in a word; the life of a Christian is a continual Repentance: For since he is defiled with Original Sin, and even the *Just Man falls seven times*: Prov. 24. 16. He will therefore be always sorrowful for his sins, and fly to the Merits of Christ; and serve God in true Righte-

ouſneſs and Holineſs: In ſum, 'tis the Duty of a Chriſtian to believe in Chriſt, and to live holily; which if he doth, for Chriſts ſake he will be acceptable unto God, and ſhall in the end, inherit eternal life: But if he ſhall be deprived of this happineſs, if he is not in favour with God, although he ſhould poſſeſs the Riches of the whole World, although he were Monarch over all the Earth, although he were wiſer than the beſt Philoſophers, yet would all be in vain, and to no purpoſe: Eccleſ. 1. *Vanity of Vanities, all is Vanity*, except to ſerve God, and to pleaſe him: There are indeed many things to be done, which are allowed of God; but there is one thing neceſſary: None ſhall be Condemned in the laſt Day, that they were not rich, that they were not in high places, that they did not enjoy great honours, that they were ignorant of many nice Subtilties of Nature: But they alone ſhall be Condemned, who do not believe in Chriſt, and who are not the Children of God.

The

The Prayer.

GRant, O Lord Jesus Christ, that I may never forget those Vows wherewith I have obliged my self unto thee, in the Holy Sacrament of Baptism, but that renouncing the Devil and all his Works, I may obey thy Commandments with my whole Heart; and confessing my self to be a Miserable Sinner, I may confide in thy Merits, and serve Thee in Holiness and Righteousness, all the days of my life. **Amen.**

Chap. XI.

That we muſt repent: And firſt of ſorrowing for our ſins.

FOR as much as the Chriſtian knows, that he is conceiv'd and born in ſins, and that in this corruption of Humane Nature, no body can ſufficiently reſiſt the Temptations of the World, the Fleſh, and the Devil; that *there is no Man which ſinneth not*; 2 Chr.6.36. Prov.20.9. *for who can ſay, I have made my Heart clean, I am pure from my ſin?* and that even *the Juſt man falleth ſeven times*; Prov.24.16. therefore he hates and bewails his ſins, and confeſſeth that by them, he hath provoked Gods anger againſt him, ſo that he juſtly deſerveth the eternal pains of Hell: But the Chriſtian muſt bewail his ſins ſeriouſly, and from his heart: *For that is godly ſorrow which worketh Repentance unto Salvation, not to be repented of,* (that is a true ſorrow for ſins joyn'd with faith:) 2 Cor.7.10. Now this grief and ſadneſs, the Holy Ghoſt excites in us, as alſo doth the Conſide-

Conſideration and Meditation of Chriſts Paſſion: As if a Man conſiders, who he is, whom he hath offended, who it is that is angry with him, and that his ſins were the cauſe of his Saviours Paſſion: For Man from himſelf is nothing, but he is Gods Creature, and whatever any one hath, he hath it from God: But God is the Creator of all things, the King of Kings, and Lord of Lords, Omnipotent, Immenſe, moſt Wiſe, moſt Good, and moſt Great; inſomuch that between Man and God, there is no proportion: And yet Man by his ſins rebell'd againſt God, and deliver'd himſelf up into the Bondage of Satan, and ſo provoked the infinite anger of his God againſt him: Now the Paſſion of Chriſt is the Mirrior of the Divine anger: And whoever conſiders with himſelf the reaſons that mov'd the Son of God to become Man, to ſuffer and to die, and confeſſeth that it was the ſins of the World, which could no other ways be atton'd for, than by the Death and Paſſion of the Son of God himſelf; he who ſhall conſider that Man, who is Duſt and Aſhes, fell away from his Creator, the great and good God, and liſted himſelf

under the Devils Banner, and ſo by his ſins, provoked Gods anger enough to have thrown him headlong into Hell; and withal ſhall confeſs it to be in part his own fault, that the Son of God underwent ſuch Grief and Torments for others Crimes; no doubt but ſuch an one will abhor himſelf, and be amazed at the conſideration of his own guilt; and if he were left to himſelf to rely upon his own ſtrength, and knew no ways of appeaſing the wrath of God, he muſt of neceſſity be driven to deſpair.

The Prayer.

WO is me O Lord, who was conceived and born in ſin! the thoughts of my heart are inclined unto evil from my Youth! Wo is me who have ſinned againſt thee my Creatour, and bountiful Lord, and have done evil in thy ſight: But I acknowledge mine iniquity, and my
Jer. 9. 1. *ſins are ever before me: Oh that my*

head

head were waters and mine eyes a fountain of tears, that I might weep day and night for my ſins, whereby I have ſo often offended thee my Lord and Creatour, whether ſhall I fly? who will intercede for me? who will deliver me in the day of thy fierce anger, that I periſh not for ever: Alas! there is none to ſave but thy Son our Lord Jeſus Chriſt: But foraſmuch as faith in him is not our own work, but thy gift, bleſſed Lord, let thy Holy Spirit excite, preſerve and daily increaſe in my heart a true and lively faith: O Holy Father ſince no Mat. 11. 27. *man knoweth the Son but thou only; neither knoweth any man thee, ſave thy Son, and he to whomſoever the Son will reveal thee; draw me I beſeech thee unto him, that he may lead me unto thee, leaſt I die in my ſins: Vouchſafe to ſtrengthen my weak Faith, and perfect that good Work which thou haſt begun in me:*

Eſtabliſh in me a firm Faith in my Saviour to the laſt breath of my life, that amongſt the many various errors and opinions of this World, I may not in the leaſt be perverted from the true faith, but may always ask and obtain the remiſſion of my ſins from thee, through the merits and interceſſion of the ſame thy Son our Lord Jeſus Chriſt, Amen.

CHAP.

Chap. XII.

That we are to fly for refuge to the mercies of God, and to believe in Christ.

But the Christian is not to despair, altho' he must acknowledge himself to be a sinner; but for as much as he knows that *God so loved the World, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life*; he therefore puts his whole trust and confidence in the mercies of God through the merits of Christ: For the merciful God hath promised pardon of sins to true Penitents; this we find in divers places of Scripture. *As for the wickedness of the wicked, he shall not fall thereby, in the day that he turneth from his wickedness; for God is long-suffering to us-ward, not willing that any should perish, but that all* John 3.16. Ezek.33.12. 2 Pet.3.9.

all ſhould come to repentance: As I live
Ezek.33.11. *ſaith the Lord God, I have no pleaſure*
in the death of the wicked, but that the
wicked turn from his way and live:
Pſal.51.17. *A broken and a contrite heart, God will*
not deſpiſe: Therefore alſo now ſaith the
Lord, turn ye even to me with all
your heart, and with faſting, and with
Joel 2.13. *weeping, and with mourning: And rent*
your heart, and not your garments, and
turn unto the Lord your God: for he
is gracious and merciful, ſlow to anger
and of great kindneſs, and repenteth
Zechar.1.3. *him of the evil: Turn ye unto me ſaith*
the Lord of Hoſts, and I will turn unto
Pſ. 69. 33. *you: Seek ye after God, and your Soul*
Mat.12.20. *ſhall live: A bruiſed reed ſhall he not*
break, and ſmoaking flax ſhall he not
Act.3.19. *quench: Repent ye therefore, and be*
converted, that your ſins may be blotted out:
And therefore the true Penitent may
with affiance approach unto God,
Pſ. 130.3. and ſay; *If thou Lord ſhouldeſt mark ini-*
quities; O Lord, who ſhall ſtand:
Luk.15.21. *Father I have ſinned againſt Heaven, and*
before thee, and am no more worthy to
Pſ. 51.1. *be called thy Son:* But, *have mercy upon*
me according to thy loving kindneſs;
according unto the multitudes of thy
Lu.18.13. *tender mercies:* And, *God be merciful*
unto

unto me a ſinner. Nor let him in the leaſt doubt of the mercy of God, whilſt he relies on the merits of Chriſt; *For the Son of Man came to ſave that which was loſt; and the blood of Jeſus Chriſt cleanſeth us from all ſin. And he is the propitiation for our ſins, and not for ours only, but alſo for the ſins of the whole World: There is therefore now no condemnation to them which are in Chriſt Jeſus*; ſo that he may reſt quiet in the mercies of God, and in the merits of Chriſt, as knowing that a full ranſom was paid for his ſins, and that a moſt abſolutely perfect righteouſneſs, able to ſtand before the judgment of God, was purchaſed and obtained for ſinners by the moſt holy Obedience of Chriſt, which he performed to his Father, both in his life and death; and which the Holy Spirit offers to all the World in the Word and Sacraments, deſiring them to accept of it: And to thoſe who do not reſiſt theſe means, he excites, increaſes, and confirms their Faith, that they may receive the grace of God purchaſed by Chriſt's merits, and tender'd unto them in the Divine Word and holy Sacraments:

Mat. 18. 11. 1 Joh. 1. 7. 1 Joh. 2. 2. Rom. 8. 1.

ſo

ſo that they may be confident, that he who hath begun a good work in them, will alſo perfect it, and preſerve them in grace unto the end of their lives: For, ſaith St. *Paul, I am perſwaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things preſent, nor things to come,* Rom. 8. ult. *Nor height, nor depth, nor any other creature ſhall be able to ſeparate us from the love of God which is in Chriſt Jeſus our Lord.*

The Prayer.

BEhold, O Lord, I was ſhapen in iniquity, and in ſin did my Mother conceive me: I know that in my fleſh dwelleth no good thing; and I ſee another law in my members waring againſt the law of my mind: from this corruption of nature it proceeds that I am ſo diſobedient to to thy Laws and Commandments;

even

even from my infancy until now, I have infinite ways tranſgreſſed them in thought, word, and deed; the good things which I ought, I have not done, and the evil things which I ought not I have committed; ſo great is the number of my ſins, that I can no longer remember them all. O Heavenly Father, I am not worthy to be called thy Son; but I acknowledge my tranſgreſſion, and my ſin is ever before me: Have mercy upon me therefore, O God, according to thy great goodneſs, and cleanſe me from all, even my moſt ſecret ſins; enter not into judgment with thy Servant, and remember not the ſins of my youth: Lord, deſpiſe not a broken and a contrite heart, for with thee there is mercy and plenteous redemption: To thee then, O thou Son of God, and my Saviour, I fly for ſuccour: Thou cameſt into the World to ſave ſinners; thou haſt

called

called unto thee all that are weary and heavy laden, and haſt promiſed to give them reſt and eaſe : Behold I come unto thee, bowed together with the weight of my ſins, O do thou lift me up ; for thou art the Lamb of God that takeſt away the ſins of the World ; thou dideſt that all that believe in thee ſhould not periſh, but have everlaſting life : Lord Jeſu I believe in thee, O pity and help my infirmities, Amen.

CHAP.

Chap. XIII.

That we muſt live Holily.

BUT it is not enough barely to know, that Chriſt died for ſin: Since the Devils are not ignorant of this: mere *knowledge which puffeth up*, is one thing, and a vain boaſting of Faith is another, and a true lively Faith is another; which as by an inward formal Act, it receives and apprehends Chriſt with all his benefits to Juſtification, ſo alſo outwardly *it worketh by love*: And therefore Chriſt having redeemed us from the hands of our Enemies, we ought to ſerve him in Righteouſneſs and Holineſs all the days of our life: To this purpoſe St. *Paul* exhorts us: *That Chriſt died for all, that they which live, ſhould not henceforth live unto themſelves, but unto him which died for them, and roſe again*;

1 Cor. 8. 1.

Gal. 5. 6.

2 Cor. 5. 15.

Tit. 2. 11. *gain*; *For the grace of God that bringeth Salvation, hath appeared to all Men:* verſ. 12. *Teaching us that denying ungodlineſs and worldly Luſts, we ſhould live Soberly, Righteouſly, and Godly in this preſent World:* verſ. 13. *Looking for that bleſſed hope, and the glorious appearing of the great God, and our Saviour Jeſus Chriſt:* verſ. 14. *Who gave himſelf for us, that he might Redeem us from all iniquity, and puriſie unto himſelf a peculiar People, zealous of good works:* All they therefore that think to have their ſins remitted, whilſt they go on in their wickedneſs, deceive themſelves, and make a mock at the Merits of Chriſt, and may ſo Heb. 6. 6. fall away, as even *to Crucifie unto themſelves the Son of God afreſh, and put* Heb. 10. 29. *him to an open ſhame: And account the blood of the Covenant wherewith they were Sanctified, an unholy thing, and do deſpight unto the ſpirit of grace*: For ſince Chriſt hath redeemed us from the Slavery of Satan, and reſtored us again to our former liberty; it is very fitting that we ſhould lead a new life, bid farewel to all iniquity, and ſerve God with a *pure heart fervently.* Now this reſtoring Man to his priſtine ſtate, in which God at firſt created him, and from

from whence by ſin he fell, is in holy Writ called a *Renovation*: Or a *new Creature*: For ſo ſays the Apoſtle: *Put off concerning the former Converſation, the old Man, which is corrupt according to the deceitful Luſts: And be renewed in the Spirit of your mind; and put on the new Man, which after God is Created in Righteouſneſs, in true Holineſs: Wherefore putting away lying, ſpeak every Man truth with his Neighbour, for we are members one of another: Be ye angry and ſin not, let not the Sun go down upon your wrath: Neither give place to the Devil: Let him that ſtole, ſteal no more; but rather let him labour, working with his hands, the thing which is good, that he may have to give to him that needeth: Let no corrupt Communication proceed out of your mouth, but that which is good to the uſe of edifying, that it may miniſter grace unto the Hearers: And grieve not the Holy Spirit of God, whereby ye are ſealed unto the day of Redemption. Let all bitterneſs, and wrath, and anger, and clamour, and evil ſpeaking be put away from you with all Malice. And be ye kind one to another, tender-hearted, forgiving one another, even as* Eph. 4. 22, 23, &c.

God for Chriſts ſake hath forgiven you: And a little after: *But Fornication and all Uncleanneſs, or Covetouſneſs, let it not be once named amongſt you:* Although it plainly appears from this Exhortation of the Apoſtle, what a Regenerate Man (whoſe ſins are pardon'd) is to do, and what he is to avoid; yet we may briefly comprize the whole exerciſe of Godlineſs under theſe two Heads, *viz.* the love of God, and of our Neighbour: This is the Sum of all the Commandments; as our Saviour himſelf teaches us, *Thou ſhalt love the Lord thy God, with all thy Heart, and with all thy Soul, and with all thy Strength, and with all thy Mind; and thy Neighbour as thy ſelf.*

Eph. 5. 3.

Mat. 22. 37. Luke 10. 27.

The

The Prayer.

O *Merciful Father, who in thy Son Jesus Christ, hast pardoned all my sins; what shall I render unto thee for all the Benefits which thou hast bestowed on me? Grant that I may delight my self in thy Commandments; that I may not love the World, nor the things in it, but may Crucifie my flesh, with its Affections and Lusts; guide me with thy Holy Spirit, that I may daily persevere in true Repentance, may war a good warfare, keep Faith and a good Conscience, and increase more and more in Righteousness and Holiness, working that which is well pleasing in thy sight: And for as much as of my self, I am not able to do any good thing, do thou, O Lord, who giveſt both to will and to do, perfect that good work which*

thou haſt begun in me, and bring it to an Happy Iſſue, and keep me in all my ways, that I depart not from thy Statutes; Lead me in the paths of thy Commandments: Thy word is a Lanthern unto my Feet, and a light unto my paths: Order my ſteps in thy word, and let not any iniquity have Dominion over me, Pſ. 119. 133.

Chap. XIV.

That God is to be loved above all things.

FOR as much as God at firſt created us; Chriſt by his Death redeemed us from eternal Death; and the Holy Spirit ſanctifies us, and leads us to everlaſting life, therefore are we to love God above all things whatever: Love naturally deſires what is good and excellent, and what any one loves that he always eſteems beſt, moſt profitable, and beautiful; now there is nothing can be ſuppos'd better and more beautiful than God, and therefore he is to be loved above all things: This is the firſt Commandment; *Thou ſhalt have no other Gods before me*: And *hear O Iſrael, the Lord our God is one Lord*: *And thou ſhalt love the Lord thy God, with all thine Heart, and with all thy Soul, and with all thy Might*: He Exod. 20. 3. Deut. 5. 7. 6. 4. Mar. 12. 29.

who loves God above all things, hath no other Gods; but who ever loves any thing more than God, he makes that his God; for he prefers it before God, and ſets it up as an Idol in his Heart: Therefore a Chriſtian is to deſpiſe all things in reſpect of God, how great and profitable, how beautiful and deſirable ſoever they may appear, and whatever he loves, he therefore loves them, becauſe they are dear and acceptable unto God; but whatever God hates, that the Chriſtian is to deſpiſe: Thus our Saviour teacheth us: *If any Man come to me, and hate not his Father and Mother, and Wife, and Children, and Brethren and Siſters, yea, and his own Life alſo, he cannot be my Diſciple. He that loveth his Life, ſhall loſe it, and he that hateth his Life in this World, ſhall keep it unto Life Eternal.* That is to ſay, a Chriſtian ought to deſpiſe himſelf, and all that he hath, and every thing in the World in reſpect of God; to deſire nothing, to love nothing that may alienate his affections from God, however ſpecious it may ſeem, or how much ſo ever it may tend to the gratification

Luk. 14.26,27.

Joh. 12.25.

fication of his pleaſure, profit, fame or glory: So that though he ſtudies the practice of Vertue, yet he doth it not to advance his own vain Glory and Honour, but becauſe he knoweth 'tis acceptable to God; and ſo whatſoever he doth, he doth all to the glory of God: This is truly to die to the World, when we can deſpiſe Pleaſures, Riches, Honours, and all the World enjoys; when God is dearer to us, than any thing beſides, and when we dare not do any evil for the love of any Man or thing in the whole World: If this ſeem hard, yet is it very juſt and reaſonable: For if we love any thing becauſe we find it profitable to us, conſider, that every thing we poſſeſs, we have from God; if we love any other things becauſe they are good; God is the chiefeſt good, yea, goodneſs it ſelf: If we love Riches, all things are Gods, he is Lord of Heaven and Earth, he filleth the needy with good things, and diſpenſeth Riches to whom he pleaſeth: If we love Honour, what greater Honour can there be, than when the Son of Man ſhall come in great power and glory, that they who have

loved him, and for his ſake have left all things in the World, ſhould alſo ſit upon ſeats, and Judge the Tribes of *Iſrael?* All Worldly things are changeable and Momentary, and the various viciſſitudes of Humane Affairs, occaſion nothing but Cares, Sorrows and Vexations of Soul: But the love of God cauſeth perpetual Peace and Tranquility of Mind; according to that of *David: My Fleſh and my Heart faileth: But God is the ſtrength of my Heart, and my portion for ever.* If for the ſake of God we loſe our Worldly goods, the great God alone is more worth than all, and whoever enjoys him, hath all things elſe: For in God are all things that we can wiſh for or deſire; as ſaith our Lord: *Every one that hath forſaken Houſes or Brethren, or Siſters, or Father, or Mother, or Wife, or Children, or Lands for my names ſake, ſhall receive an hundredfold, and ſhall inherit everlaſting life*: And again: *if a Man love me, my Father will love him, and we will come unto him, and make our abode with him.* This may ſeem hard to Fleſh and Blood, but Chriſtianity cannot otherwiſe ſubſiſt: The true Chriſtian loves nothing better than God,

Pſ. 73. 26.

Mat. 19. 29.

Joh. 14. 23.

God, and whoever doth, prefers the Creature before the Creator.

In ſhort, the Chriſtian doth all to the glory of God; he ſeeks not his own pleaſure or profit, or honour in any thing, but doth all out of love to God, and for Gods honour: And he that loves God truly and ſincerely, loves only thoſe things that are dear and acceptable to God; and hates all things that God hates: This Holy Men in all Ages ſtudiouſly perform'd, eſpecially the Martyrs; the World indeed eſteemed them as fools, but they were the moſt prudent Men living: For is not he the wiſeſt Man, that deſpiſeth vile and trifling things, and ſets a juſt value upon things that are beſt, and moſt uſeful? For as our Saviour ſays, *what ſhall it profit a Man, to gain the whole World, and loſe his own Soul?* Mat. 16.26.

Virtue it ſelf, and good works are not pleaſing to God, if in them a Man ſeeks his own glory, and not the glory of God alone: And from hence it appears, how vain the thoughts of Men are; they ſpend many Days and Nights in Labour and Study, that they may get Learning, and appear renowned

ed in the World; but to be made partakers of the Divine Nature, to acquire a Bleſſed and Eternal Life, they can ſcarcely ſpare ſo much time from their buſineſs, as to recite one ſerious Prayer: What troubles do Merchants undergo, how many dangers do they run in hopes of being rich? And of how little value are the things they gain? Nay, were they as truly great and pretious as they ſeem to be, yet Death would quickly deprive them of all: But on the contrary, how great are thoſe good things, which God will give in the other life to thoſe that love him? Of which we have already treated in the fourth Chapter. That life will be void of all evil, and repleniſh'd with all the good and happineſs that can be deſired, there we ſhall openly behold the Glory and Majeſty of God, and enjoy Communion with him; there we ſhall not only hear the Hymns and Songs that are ſung without intermiſſion in praiſe of the Eternal King, by the Angels, Archangels, and all the Bleſſed, but ſhall alſo aſſiſt in their Quire, and praiſe God for ever and ever. Oh! How Bleſſed, how beautiful is the Hea-

Heavenly *Jeruſalem*! Very glorious things are ſpoken of thee, thou City of God: In thee there is no darkneſs, no night, no cold nor heat, no alteration of Seaſons, no hunger nor thirſt, no labour nor wearineſs, no ſickneſs nor death; the glory of God ſhall enlighten thee; and the pure immaculate Lamb ſhall be thy Light. Rev. 21. 23. There God ſhall give us meat, of which whoſoever eateth, he ſhall hunger no more; and drink, of which whoſoever drinketh, he ſhall thirſt no more: God ſhall be our ſtrength, our health and our life: God will there be all in all.

And now who in his right mind would not deſpiſe and loath theſe vain Worldly things, and love God alone above all things elſe, that ſo after Death, when all things here below vaniſh and diſappear, he may be made a partaker of this Bleſſedneſs, wherein God will be all in all?

The

The Prayer:

O *Merciful Lord, inlighten the Eyes of my mind, that I may conſider what immenſe benefits I have received from thee: When I was nothing, thou didſt create me after thine own Image; when by my ſins, I was juſtly doom'd to the pains of Hell, thou didſt redeem me there from by the Death of thy Son, and haſt ſanctified me with thy Holy Spirit: Lord, by how many Bonds am I obliged to love thee, my only good! How vain and empty are theſe Tranſitory things, which after this life is ended, muſt all be left behind: Grant therefore that I may ſet my affections on things above, that I may deſire thee alone, and be inflam'd with the love of thee, that after Death, I may be tranſlated to the joys*

and

and bleſſedneſs of thy glorious Kingdom, and live with thee for ever and ev Amen.

Chap. XV.

That we are to love our Neighbour.

After God, our Neighbour is to be beloved, whom a Chriſtian ought to love as himſelf: And theſe two, the love of God, and of our Neigheour, are joyned together by an indiſſoluble Bond, ſo that the love of God can never be ſeparated from the love of our Neighbour: If any one ſhall ſay, *I love God, and hate his Brother, he is a Lyar.* He who is *angry with his Brother without cauſe,* doth not love God; no one can hurt his Brother, but at the ſame time he offends God: And therefore amongſt the Characters of a Chriſtian, this is one of the chief, to love our Neighbour: *A new Commandment*, ſaith

John 13.34,35 ſaith our Saviour, *I give unto you, that ye love one another: By this ſhall all Men know that ye are my Diſciples, if ye have love one to another.* Although a Chriſtian be endued with all other Vertues, yet without Charity, they will all profit him nothing? Of which

1 Cor. 13. 1, &c. St. *Paul* thus ſpeaks: *Though I ſpeak with the Tongues of Men and of Angels, and have not Charity, I am become as ſounding Braſs, or a tinkling Cymbal. And though I have the gift of Prophecy, and underſtand all Myſteries, and all knowledge, and have no Charity, I am nothing*, &c. In the laſt Judgment, the Faith of Men ſhall be judged by their Charity: Whilſt the Juſt Judge ſhall

Mat. 25. ſay to the Bleſſed: *I was an hungred, and ye gave me meat, I was thirſty, and ye gave me drink, I was a ſtranger, and ye took me in, naked and ye cloathed me, I was ſick, and ye viſited me; I was in priſon, and ye came unto me; for as much as ye have done it unto the leaſt of theſe, ye have done it unto me.* And on the contrary, to the wicked he ſhall ſay: *I was an hungred, and ye gave me no meat, I was thirſty, and ye gave me no drink, I was a ſtranger, and ye took me*

not

not in: naked, and ye cloathed me not, ſick and in priſon, and ye viſited me not; and *foraſmuch as ye did it not to one of the leaſt of theſe, ye did it not to me*: By this Chriſtians are diſtinguiſhed from the Heathen; they indeed love their Friends; but Chriſtians muſt love their Enemies, as our Saviour teacheth us: *But I ſay unto you: love your Enemies, Bleſs them that Curſe you, do good to them that hate you, pray for them which deſpitefully uſe you, and perſecute you: That ye may be the Children of your Father which is in Heaven, for he maketh the Sun to riſe on the evil and on the good and and ſendeth rain on the Juſt, and on the Unjuſt: For if ye love them which love you, what reward have ye? Do not even the* Publicans *the ſame? And if ye ſalute your Brethren only, what do ye more than others, do not even the* Publicans *ſo? Be ye therefore perfect, even as your Father which is in Heaven is perfect*: For in this the Eminency and Prerogative of a Chriſtian conſiſts, in overcoming the World and the Fleſh: Accordingly St. *Paul* thus adviſeth us; *Recompence to no Man Evil for Evil: Provide things honeſt in the ſight of all Men: If it be poſſible*

Mat. 5. 44, &c.

Rom. 12. 17, 18.

verſ. 19. *poſſible as much as lieth in you, live peaceably with all Men: Dearly beloved,*
verſ. 20. *avenge not your ſelves —— If thine Enemy hunger, feed him, if he thirſt, give him drink; for in ſo doing, thou ſhalt heap Coals of fire on his Head.*
verſ. 21. *Be not overcome of Evil, but overcome Evil with good.*

The Prayer.

LORD Jeſus, who haſt given us a new Commandment, that we ſhould love one another; and wenteſt before us by thy Example in doing good, and praying for thine Enemies, grant that we may bear a brotherly love and kindneſs to all Men, that we may hurt no body, but do good to all Men, even to our Enemies, and commit all Revenge to thee alone: Take from us, O Lord, Anger, Hatred, Malice, and all bitterneſs of Spirit, that the Sun may not go down upon our wrath, but that we may forgive thoſe that

that have Treſpaſſed againſt us, even as we deſire thee to forgive us our Treſpaſſes; grant unto us kindneſs and good will, that our Faith may work by love, and all Men may ſay, that we are thy Diſciples indeed.

Chap. XVI.

That we muſt guard our minds from Capital Sins.

Although a Chriſtian, if he loveth God above all; and his Neighbour as himſelf, and orders all his Actions by the love of God, and of his Neighbour, will not eaſily be tempted to commit any Heinous Crime; yet becauſe ſins do eaſily inſinuate themſelves under the mask of good; and the World, the Fleſh, and the Devil do endeavour a thouſand ways by allurements, by deceits, or by force, to tempt us from our good purpoſes and reſolutions of living well; it therefore behoves a Chriſtian to arm himſelf againſt the Aſſaults of all Capital Sins: For as in War, he that knows the Ene-

my is near, provideth himself with all necessary Weapons, keeps Watches and Sentinels, that so he may at all times be in a readiness to oppose the Enemy: In like manner it is our Duty, to have always our Spiritual Armour at hand, with which we may resist the Enemies of our Salvation, the World, the Flesh, and the Devil: This is that Warfare by which we overcome the World, and our own selves, and we ought daily to improve our selves in it: Wherefore if Men would but take half the pains in vanquishing their Lusts, and implanting Piety in their Minds, as they do in getting Riches, hunting after Honours, and resolving nice aud intricate Questions, there would be fewer offences in the World, and the exercises of Vertue would be much more frequent and vigorous amongst Men.

And whereas *all that are in the World, are the Lusts of the Flesh, the Lust of the Eyes, and the Pride of Life*; or the love of Pleasures, Riches, and Honours; and those Enormous Sins which arise from hence, as Pride, Covetousness, Luxury, Envy, Anger, Enmity, and Hatred, and the like: It is therefore the Duty of a Christian diligently

1 John 2.16.

gently to conſider, how he may beſt fortifie himſelf againſt theſe vices:

And firſt againſt *Pride*: The Chriſtian may eaſily cure himſelf of this Evil, by accuſtoming himſelf to Humility, and conſidering how little one Man is better than another: We are born all alike, one wants Meat and Drink as well as another; and *all the labour of Man is for his Mouth, and yet the Appetite is not filled*; one is ſick as well as another, and we all die, and return unto the Earth from whence we were taken: And indeed this conſideration alone, that in a ſhort time we muſt all die, is ſufficient to keep us from Pride, and lifting up our ſelves above our fellows; for ſhould any begin to be high minded, and boaſt themſelves of their Noble Extract, their Beauty, Wiſdom, Honours, Riches, and ſuch like gifts of God; let them conſider, that in a little while, they muſt deſcend into the Grave, and then ſure their Haughty Spirits will be brought down and humbled: They muſt ſoon leave all their Worldly Enjoyments, and be laid in the duſt, and perhaps be trampled on by thoſe very Men, who before they deſpiſed and oppreſ-

ſed: Why then is duſt and aſhes proud? Whoſoever is proud, let him go to the Vaults and Tombs of the Dead, he will there find no difference; nothing within but ſtench and rottenneſs; and let him conſider that of the Pſalmiſt; *I have ſeen the Wicked in great power, and ſpreading himſelf like a green Bay-tree: Yet he paſſed away, and Lo, he was not; yea, I ſought him, but he could not be found:* And therefore according to the advice of *Tobit*: *Love thy Brethren, and deſpiſe not in thy Heart thy Brethren, for in pride is deſtruction, and much trouble*: This caſt *Lucifer* from Heaven: For *God reſiſteth the Proud, and giveth grace to the Humble.* It thou ſhouldeſt find any thing in thy ſelf, for which others praiſe thee, ſay with the Apoſtle; *by the grace of God, I am what I am*, and *not unto us O Lord, not unto us, but unto thy Name, give glory*. And, *Lord I am not worthy of the leaſt of all thy Mercies: For what haſt thou that thou didſt not receive?* And ſince thou didſt receive from God all that thou haſt, it ſhould rather be an occaſion to humble thee, than to make thee proud: If you find any thing good in

Vidi potentes impios
Gravique faſtu turgidos
Vireſcere inſtar laureæ
Amœna propter flumina.
Spectò repente, en lubricæ
Imago niſquam gloriæ,
Nuſquam manens veſtigia
Cunctis gravis potentiæ.
Buchanan in Pſ. 37. 35, 36.

Tob. 4. 13.

1 Pet. 5 5.

1 Cor. 15. 10.
Pſ. 115. 1.

Gen. 32. 10.

in you, you ought to think that others are better, that ſo you may keep your ſelf humble; neither ſhall we be acquitted by our own, but by the Judgment of God, who is oftentimes diſpleaſed with what we like very well; be not too curious in judging others, but rather turn your Eyes on your own ſelf: In judging others, one may eaſily miſtake, and very often ſin: But our labour will not be in vain, if we examine and judge our ſelves: Neither is it lawful for the Rich Men of this World, to be proud of their Wealth, and prodigally to ſpend it after their own Luſts: for they as well as others, are but Stewards of thoſe Riches which God hath committed to their Truſt, and the more they have, the more they muſt give an account of: And thus Holy *David* prayed when he was dying: *All that is in the Heaven and in the Earth is thine: Thine is the Kingdom, and thou art exalted as Head above all*: 1 Chr. 29. 11. *Both Riches and Honour come of thee*: And by the Prophet *Haggai*, God ſays: *The Silver is mine, and the Gold is mine*: Hag. 2. 8. And if God gives them unto any one, it is not to make them haughty; or that they ſhould ſpend them prodigally,

but that the poor ſhould be partakers with them; be careful therefore not to be lifted up, or abuſe thy Riches and power; *for a ſharp Judgment ſhall be to them that are in High places: For Mercy will ſoon pardon the meaneſt, but mighty Men ſhall be mightily tormented.*

Wiſd. 6.5,6.

And then againſt *Covetouſneſs*, let the Chriſtian Arm himſelf with this Conſideration of *Job*: *Naked came I out of my Mothers Womb, and naked ſhall I return thither*, and with that of *Solomon*: *As he came forth of his Mothers Womb, naked ſhall he return, to go as he came, and ſhall take nothing of his labour, which he may carry away in his hand.* As alſo that of St. *Paul*; *we brought nothing into this World, and it is certain we can carry nothing out*; let us not vainly deceive our ſelves with the Rich Man in the Goſpel, who ſaid to his Soul: *Soul thou haſt much goods laid up for many years, take thine eaſe, Eat, Drink, and be Merry*, leaſt we hear from God the ſame Sentence as he did; *Thou fool, this night ſhall thy Soul be required of thee, then whoſe ſhall thoſe things be which thou haſt provided?* Let us therefore always remember the Apoſtles Advice; *if we have food and raiment,*

Job 1.21.

Eccleſ.5.15.

1 Tim.6.7.

Luke 12.19.

verſ. 20.

1 Tim.6.8.

ment, let us be therewith content: And that of the Psalmist: *I have been young, and now am old, yet have I not seen the Righteous forsaken, nor his Seed begging Bread.* Remember also our Lords Counsel; *seek ye first the Kingdom of God,* Mat. 6. 33. *and his Righteousness, and all these things shall be added unto you: No Man can serve two Masters, God and Mammon*: Did we but throughly consider how much trouble and danger, and evil too, Riches bring with them, we should not so greedily covet after them: The love and desire of Mony is more vexatious, than the use thereof can be either pleasing or profitable; Riches are never got without trouble, and seldom without sinning against, and offending God; they are never kept without Care, nor lost without Sorrow: What good hath the Richest Man in the World from all his Treasures more than this, that he may live upon them? And since our lives are so very short, what need is there for Hoarding up for so many years? At the end of our Lives, the condition of him that hath possessed but little, will not be worse, but better than

Puer fui, nunc sum senex,
Ope destitutum nec justum
Videre memini, nec flagitia.
Ejus petentes liberos.
Buchanan. Ps. 37. 25.

his that hath poſſeſſed much; for he hath had leſs trouble whilſt he liv'd, and hath a leſs account to give up when he is dead; what then, O Man, do thoſe things profit thee, which are good for nothing after thou art dead? Nor is there any need to ſcrape together a great deal of wealth, that we may leave an Eſtate to our Children and Heirs; this indeed ſeems plauſible, and hath deceiv'd many: But who knows what our Heirs ſhall be, whether thankful or ungrateful? And it is certain that great Riches left to Children, do more often prove the incitements and occaſions of Wickedneſs, than of Virtue: If any one diligently examined, what daily happens in the World, he would find, that very many poor Mens Children did raiſe themſelves to Wealth and Eminency, and on the contrary, many Rich Mens Children did prodigally ſpend the Eſtates left them by their Parents, and became miſerably poor: In ſhort therefore, godlineſs with contentment, is great gain.

Another Vice the Chriſtian is to Arm himſelf againſt, is *Luxury*: Now to extinguiſh theſe exorbitant and unruly Luſts

Luſts and Deſires of the Fleſh, and to hinder us from treating it with ſoftneſs and delicacy; let us often conſider that a little while hence, our Bodies will become ſtinking Carkaſes: For what is our Fleſh, how finely ſoever it be treated and cloathed, and fed, and pampered, but food for Worms? *Luxury* chiefly comprehends *Luſt* and *Drunkenneſs*.

Againſt *Luſt* a Chriſtian ought diligently to fortifie himſelf: The prize of Chaſtity is of all the moſt difficult, the Conflict is perpetual, but the Victory rare: Remember therefore what St. *Paul* ſays: *Flee Fornication, every ſin that a Man doth is without the Body, but he that committeth Fornication, ſinneth againſt his own Body*: Our Body is the Temple of the Holy Ghoſt, the Tabernacle into which is received the Holy Body and Blood of Chriſt: Take therefore the Advice of *Eccleſiaſticus*: Look not round about thee in the Streets of the City, neither wander thou in the Solitary places thereof: Turn away thine Eye from a Beautiful Woman, and look not upon anothers Beauty. 2 Cor. 6. 18. Cap. 9. v. 7, 8.

Drunkenneſs, which is the other part of Luxury, is amongſt other Vices more

more especially to be avoided, because now a days it is by many thought no sin, but rather accounted praise-worthy, although there be no plague more dangerous to Christianity, and nothing more severely forbid than this: *For the Drunkard regardeth not the work of the Lord, neither considers the operations of his Hands*: *Drunkards shall not inherit the Kingdom of God*: Wine and Drunkenness, captivates the Heart of Man, so that the Holy Spirit will no longer reside in him: It is very dangerous even to be once Drunk: For our Saviour adviseth us to *take heed to our selves, least at any time our Hearts be overcharged with Surfeiting and Drunkenness*, but to be sober and to watch unto Prayer, because the hour is uncertain when the Son of Man will come; we therefore ought always to keep our selves free from this sin, because we must appear before the Tribunal of Christ, in the same state as we were in at the hour of Death; let every one therefore consider what a terrible thing it would be for a Man whilst he is Drunk, to be taken on a sudden out of the Land of the living, by some unexpected fall, by the Sword, or some other Violence, or by

Isa. 5. 12.

1 Cor. 6. 10.

a fit of an Apoplexy; and withal, let Drunkards consider how many poor Christians there are in the World, who would think themselves happy, if they might have their fill of Bread and small Drink, whilst they so unjustly and lavishly waste the pretious gifts of God; let them beware, least at last it happens to them, as it did to that Rich Glutton, who when he had fared Sumptuously every day, and denied poor *Lazarus* the crums that fell from his Table, he was buried in Hell, where not so much as a drop of water would be allowed him to cool his Tongue in those infernal flames.

And because *Idleness* administers the greatest fuel to *Luxury*; therefore more especially avoid idleness: Be always intent about something or other: Meditate, Read, Write, Pray, Work, or follow diligently the business of your particular Callings; and by these means the love of Pleasures will be more easily damp'd and exstinguished.

Another sin we are to arm our selves against, is *Envy*, which is a divelish Vice, and according to some, was the cause of Satans fall, and which made him endeavour the overthrow of Mankind:

kind: Againſt this let us conſider, that all the good things we enjoy, are not from our ſelves, but are diſpenced and diſtributed amongſt us by the great Lord of all, as he ſees beſt: Why then, O Man, ſhouldſt thine Eye be evil, becauſe he is good and kind to thy Neighbour? It is rather thy Duty, when thou ſeeſt all things ſucceed well with thy Neighbour, to give thanks unto God, and to think that thou art not worthy of ſuch proſperity, or that it would not be profitable unto thee: Why ſhouldſt thou envy another thoſe things he poſſeſſeth without thy loſs or hurt? When as if he had them not, thou wouldſt not have them: Is it not a property of the Devil, when thou art by the juſt Judgment of God under any Miſery or Trouble, to wiſh that others were miſerable alſo? Laſtly, conſider what good envy doth; moſt certainly thou canſt not by it, transfer thy Neighbours goods unto thy ſelf: Thou hurteſt thy ſelf only; whilſt thou breakeſt thy Heart with Vexation and Languiſh, thou art only thy own Tormentor and Executioner. After all, the moſt preſent Remedy for Envy, is to be Humble, to avoid Pride and Covetouſneſs,

vetouſneſs, from whence Envy generally proceeds: For whoever lives contented with his own condition, never envies the Honours and Riches of other Men.

And to name no more, the Chriſtian ought to fortifie his mind againſt, *Anger, Enmity, and Hatred, Slandering, and falſe accuſation*, by conſidering that all the while a Man is out of Charity with his Neighbour, ſo long he is unacceptable to God; inſomuch, that ſuch an one under the Old Teſtament, could offer no Sacrifice to God; and under the New, cannot ſay that Prayer which our Lord hath taught us: For thus our Saviour Admoniſheth us, *If thou bring thy gift to the Altar, and there remembreſt that thy Brother hath ought againſt thee; leave there thy gift, and go thy way, firſt be reconciled to thy Brother, and then come and offer thy gift*: And in the Lords Prayer we Pray; *Forgive us our Debts, as we forgive our Debtors*, which is farther enforced at the end of the Prayer, by this reaſon, *for if ye forgive Men their Treſpaſſes, your Heavenly Father will alſo forgive you: But if ye forgive not Men their Treſpaſſes, neither will your Father forgive you.* Let us alſo

Mat. 5. 23, 24.

Mat. 6. 12.

verſ. 14, 15.

also reflect on those severe words of
Mat. 5. 22. our Saviour: *But I say unto you, that whosoever is angry with his Brother without a cause, shall be in danger of the Judgment, and whosoever shall say to his Brother,* Raca, *shall be in danger of the Council, but whosoever shall say, thou fool, shall be in danger of Hell fire*: and in a-
Luk. 6. 27. nother place: *Love your Enemies, do good*
vers. 28. *to them which hate you: Bless them that*
Curse you, and pray for them which de-
vers. 31. *spitefully use you: ——And as ye would*
that Men should do unto you, do ye also to
vers. 32. *them likewise, for if ye love them which*
love you, what thank have ye? For sinners
vers. 35. *also love those that love them: —— But*
love ye your Enemies, and do good, and
your reward shall be great, and ye shall be
the Children of the Highest, for he is kind
vers. 36. *unto the unthankful, and to the evil. Be*
ye therefore merciful, as your Father also
vers. 37. *is merciful. Judg not, and ye shall*
not be Judged, Condemn not, and ye shall
not be Condemned, Forgive, and ye shall
be Forgiven. The Apostle St. *Paul* reck-
Gal. 5. 20, 21. ons these amongst the works of the Flesh: *Hatred, Variance, Emulations, Wrath, Strife, Seditions, Envyings, and such like*, and pronounceth, *that they which do such things, shall not inherit the*

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dom of God. And St. *John* ſaith, *He that loveth not his Brother, abideth in Death: Whoſoever hateth his Brother, is a Murderer.* We have good reaſon to bear with the infirmities of others, becauſe there are many things which others muſt bear with in us: For no one is perfect: You ſee plainly, that you are not able to bring your ſelf to live according to thoſe Rules which you could wiſh, and why then ſhould you be angry with others, if they do not live juſt as you would have them? *firſt caſt out the Beam out of thine own Eye, and then ſhalt thou ſee clearly to caſt out the Mote out of thy Brothers Eye*; let us therefore *bear one anothers Burthens*, for there is no body without fault.

1 Joh. 3. 14, 15.

Mat. 7. 5.

Gal. 6. 2.

And then farther let us endeavour to keep our ſelves from Slandering, and Calumniating of others, by not being too curious in enquiring into the Words, and Actions, and Lives of our Neighbours; for what, O Man, is it to thee, what another ſays or does? *Who art thou, that judgeſt another Mans Servant? To his own Maſter, he ſtandeth or falleth.* Do thy beſt, to give a good account of thine own Words and Actions to God; and he alſo is obliged to render

Rom. 14. 4.

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an account of his to the ſame God, to whom all things are naked and open; he ſees all things under the Sun, and knows what every one thinks and deſires, and to what end they direct their Actions; therefore commit all to him, reſt contented, and do not diſquiet thy ſelf with others cares.

The Prayer.

O Lord our moſt Merciful Father, who in thy Son Jeſus Chriſt hath called me to Eternal Life, and forgiven me all my ſins, let thy Holy Spirit alſo direct and rule my Heart, that I may daily perſevere in a true Repentance, continually ſtrive againſt my ſins, and increaſe more and more in all vertuous and godly living. And for as much as my own ſtrength is not ſufficient to contend againſt ſo many Enemies, and to bring my good purpoſes to effect, do thou, O Lord ſtretch forth thy Right Hand to aſſiſt me, leaſt

leaſt I faint in the Warfare, and Satan get the Dominion over me.

Thou, O Lord, reſiſteſt the Proud, but giveſt grace to the Humble: The proud in heart is an Abomination to thee, vouchſafe me therefore, O Lord, an humble Spirit, devoid of all High-mindedneſs, according to the example of our Bleſſed Lord, who being in the form of God, humbled himſelf even to the Death of the Croſs, that he might exalt us unto everlaſting life: Make me to conſider that I am but Duſt and Aſhes, and have no reaſon to lift up my ſelf; let me not be proud of thoſe gifts which thou haſt beſtowed on me, and ſcornfully deſpiſe others, but confeſs that what ever good is in me, I have received it all from thee.

O Lord, naked came I out of my Mothers Womb, but thou haſt bountifully given me, Meat and Drink, Cloathing and Habitation, and all things neceſſary for the preſervation of my

life. Make me to be contented with my Daily Bread, *that my mind may never be poſſeſs'd with Covetouſneſs: But may remember, that I muſt go out of this World naked as I came, and therefore may* lay up my Treaſure in Heaven, *which I may enjoy to all Eternity:*

And becauſe I know that in me dwelleth no good thing, and the Fleſh always Luſteth againſt the Spirit, and is daily enticing me to the pleaſures of this World; grant O Lord, that by the aſſiſtance of thy Holy Spirit, I may cruciſie and mortifie the Fleſh with its affections and Luſts, and may live ſoberly, righteouſly and godly in this preſent World, *and ſerve thee in pureneſs of Spirit all the days of my life.*

Grant alſo, that according to thy command and example, we may love one another: Root out of our Hearts all bitterneſs and malice, that the Sun may

may never go down upon our Wrath, *but that we may do good to those that hate us, and forgive all that have offended us.*

Lord, I beseech thee, take from me Pride, and give me the Spirit of Humility: Extinguish in me the desires of the Flesh, and inflame my Heart with the love of thee: Cast out of my mind, the fury of anger, and implant therein the gift of Patience; Remove from me the love of Vain-glory, the bitterness of Envy; and bestow on me the sweetness of Charity and Humility, the gift of a meek and quiet Spirit, which is in thy sight of great price.

Chap. XVII.

A Diary of the practice of Piety.

BUT for as much as the Exerciſes of Piety ought to be every day performed, becauſe no body can be certain which ſhall be that laſt day, when he ſhall depart out of this life, and every day, for ought we know, may be our laſt: It will therefore be very uſeful to have both in our view and memory the courſe of one day regularly diſpos'd, according to the pattern whereof we may lead our lives, that ſo every day we may be prepared for an happy Death.

First then, O Man, when you awake out of ſleep in the Morning, let your earlieſt Meditations be on God, nor ever let any thing but the thoughts of God firſt enter into your mind: For ſerious Contemplations of God being once admitted into our minds, will keep out all evil Devices; think then firſt, that

that God will eaſily hereafter raiſe you from the dead, as now you are awaken'd from your ſleep.

Afterwards when with open'd eyes you behold the light of the Sun, think with your ſelf, how great the Glory and Majeſty of the laſt day will be, when ſo many hundred thouſand glorious Bodies ſhining like the Sun and Stars, ſhall go with Chriſt their Judge, like ſo many Suns, into eternal life; and therefore uſe all diligence that you may appear one of that bleſſed number.

Afterwards revolve in your mind, that *the Devil, like a Roaring Lion, walketh about, ſeeking whom he may devour:* That he was not far from you the night paſt, and had a deſire to hurt you, and could have done it, unleſs God had defended you by the Miniſtry of his Holy Angels: And withal, think that the Holy Angels were encamped all night round about you, that now you are riſing from your Bed, they ſtand by you, and therefore take care to behave your ſelf Circumſpectly, as being placed in the preſence of God and the bleſſed Angels. 1 Pet. 5. 8

When you put on your Cloaths, think that they are the Tokens of guilt,

with which we cover our ſhame and nakedneſs, and therefore you have no cauſe to be proud of them: and whilſt you cover your Body, let not your Soul be naked, but put on the wedding Garment, even the Righteouſneſs of Chriſt; and think how unſuitable it would be, to have a mind filthy and ſtained with ſin, under a fair and clean garment.

Never undertake any buſineſs, unleſs you have firſt humbly compos'd your mind and body to Prayer: Thank God from your very heart, that he hath been pleaſed to preſerve you the laſt night, and even all your life, from the Snares and Violence of Satan, and to keep you and yours from all outward perils and dangers; and pray unto him, that he would mercifully forgive you all your ſins, for the Merits of Chriſt, that he would preſerve you and yours; all the faithful, and the univerſal Church, from the power and ſubtilty of the Devil; that he would pleaſe to defend you from all dangers of Body and Soul, and ſo guide you by his Holy Spirit, that you may not offend him this day by any ſin; but that all your Thoughts, Words and Actions, may be directed to the glory of God, and the good of Mankind;

Mankind; that he will pleaſe not to take you out of the World unprepared by a ſudden death; and that if he ſhould think it fitting to take away your life this very day, he would be merciful unto you, and receive you to himſelf.

Every Morning renew your reſolutions of ſerving God, and as if this were the firſt day of your returning to God, and that hitherto you had done no kind of good, firmly purpoſe in your mind, to love the Lord your God, and ſerve him only: And humbly pray unto God, that he would pleaſe to keep and aſſiſt you in theſe your good Reſolutions of ſerving him. In the Morning, adviſe with your ſelf what you are to do that day; in the Evening take an account of what you have done: And that you may have comfort at night, ſtedfaſtly determine to ſpend the day well.

Having offer'd up your prayers to God, read a Chapter or two in the Holy Scriptures, and attentively conſider, what there is contained in it for your Conſolation, or Inſtruction, or Admonition: From the Sacred Hiſtory you may obſerve, how great Gods anger is

againſt ſins, and with what terrible plagues he hath puniſh'd ſinners; and on the contrary, with what ſignal Rewards he hath recompenced Holineſs, and how wonderfully he hath conducted his own People. In ſhort, ſo read the Scriptures, as thereby to confirm your Faith, and excite in you the practice of Piety. Do the ſame alſo at night when you are going to Bed, and thus in no long ſpace of time, you will have read over the whole Bible, and ſo will be provided with a ſure guide in the paths of Virtue all the days of your life. As Holy *David* ſaith, *Thy Word is a Lamp unto my Feet, and a Light unto my Path. The Law of the Lord is perfect, converting the Soul: The Teſtimony of the Lord is ſure, making Wiſe the ſimple. The Statutes of the Lord are right, rejoycing the Heart; the Commandment of the Lord is pure, enlightning the Eyes. The fear of the Lord is clean, enduring for ever: The Judgments of the Lord are true, and righteous altogether. More to be deſired are they than Gold, yea, than much fine Gold: Sweeter alſo than Hony, and the Hony Comb. Moreover by them is thy Servant warned, and in keeping of them there is great reward.*

Pſ. 119. 105.

Pſ. 19. 8, &c.

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Be careful therefore not to read the Holy Scriptures out of Custom only, and as it were by the by, but stay a while in the Meditation of what you have read; for there is no Chapter but will yield very profitable matter for Holy Contemplations, to wit, on the Wisdom of God, his Omnipotency, Infinity, Goodness, Mercy, and Justice: On the Corruption of Humane Nature; our own sins; the Snares and Temptations of the Devil; the punishments of the Wicked, and the Rewards of the Righteous; on the frailty, shortness and mortality of Humane Nature: On Repentance; Faith; the exercise of Holiness: On our Blessed Saviours Incarnation, Nativity, Miracles, Passion, Death, Resurrection, Ascention, Intercession, and his Redemption of Mankind: On the last Judgment, the Happy State of the Blessed in the life to come, and the misery of the Damned in Hell.

These and the like, as they offer themselves, are to be heedfully attended to, and some time Meditated upon, until some sorrow of Mind, some ardor of Devotion, some act of Faith, some Divine flame of love springs up in your Soul: Having

Having thus performed your Devotions, from which never ſuffer your ſelf to be withdrawn by any thing whatever, ſince there is nothing ſo ſerious and weighty, as to be preferr'd before God, you may then apply your ſelf to the Duties of your Calling with a full intention to diſcharge them faithfully; for the due performance whereof, you are not only diligently to beware of offending God, either in Thought, Word or Deed, and of injuring your Neighbour, but you ought alſo to direct all your Actions to Gods glory, and the good of others.

Firſt, as to what concerns your thoughts; although the godly by reaſon of the Corruption of Humane Nature, cannot avoid all evil thoughts, yet be careful leaſt you too much indulge them, but ſuppreſs them betimes, and be ſure never to bring them forth to act, nor ſuffer your ſelf to be ſeduced in your Affections to any thing contrary to Honeſty and Piety, and which may in the leaſt alienate your mind from the happineſs of the life Eternal: Never ſeek after popular Fame: Be not Ambitious after Honours, Riches, or any Worldly thing, but more eſpecially

cially do not prefer them before God; be humble, and contented with a competency, and a good Conscience; he is very happy, and hath every thing, who hath God for his Friend: He is most miserable, and hath nothing who hath God for his Enemy: When ever any sinful affections begin by little and little to steal into your mind, as Avarice, Voluptuousness, Envy, Anger, Enmity and Hatred, and such like, as we have before mentioned in the precedeing Chapter, be diligent to stifle them in their first motions.

As to what concerns your words and discourse, so govern your self, as always remembring that severe expression of our Lords; *That every idle word that Men shall speak, they shall give an account thereof in the day of Judgment.* Mat. 12. 36. And therefore in your jesting, observe, never to cast a blot upon Religion, or Scandalize any one, or offend against the Rules of Honesty and Modesty: So order all your Speech, that you never Scandalize your Neighbour, but endeavour to build him up in the most Holy Faith; to this end pray with *David*: *Set a Watch, O Lord, before my Mouth, and keep the Door of my Lips.* Ps. 141. 3. There is no true

true joy, but what is joyned with the love of God, and a good Conſcience. We often laugh, when if the great danger we are in were rightly conſi-der'd, there is more need we ſhould weep; let your words and your Heart go together, and let both always agree with truth; avoid lying, and defraud none with deceitful words; when ever you ſpeak of God, or Holy things, do it reverently and diſcreetly, and take not the name of God in vain; ſpeak ill of no body, neither maliciouſly ſlan-der any perſon whatever.

And then as to your Life and Con-verſation, commit your ways unto God, and whatever you take in hand, begin it in his Name, and do all to the glory of God. What ever you are about to do, think firſt, whether you would ap-prove of it, if another did it: For why ſhould you do your ſelf, what you would not like in another? What ever you hear and ſee another ſpeak or do that is good and praiſe-worthy, do you endeavour to imitate it: But if you obſerve any one to do things for which he deſerves to be blam'd, beware leaſt you do the like: Moreover conſider whether you can give a good account

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of what you are going to do before the great Judge at the laſt Day: Your own Conſcience will be a better Judge of your Actions, than all the World; and although Men are ignorant of what you do, yet remember that God ſees you, and that you can do nothing ſo privately, but your own Conſcience will be a Witneſs and a Judge of it.

In the duties of your calling truſt in God, nor ever attempt to diſcharge them by unlawful means which God hath forbidden: Never think any thing gainful or expedient, which may in the leaſt hinder the Salvation of your Soul. Do what is right and juſt, and never prefer the praiſe of Men, before the favour of God; if God be gracious to you, be not concern'd though the World hate you: In ſhort, let this be your conſtant rule, to direct all your actions to the glory of God, and to the good and profit of your Neighbour, ſo that whatever offends againſt this, forbear it, however goodly and ſpecious it may appear. In all your Converſation, behave your ſelf as becomes a faithful Servant, that you may one day hear that joyful voice of God, *Well done thou good and faithful Servant, thou haſt been* Mat. 25. 21.

been faithful over a few things, I will make thee Ruler over many things; enter thou into the joy of thy Lord.

When you are about to eat or drink, pray for Gods Blessing on it, that it may succeed to the health of your Body; and take so much as may suffice for the satisfying of your hunger and thirst; after you have done, render thanks unto God for all his gifts and graces bestowed on you, and desire his blessing may go along with them: And when your Body is full, take care, that your Soul be not empty, but beg that it may be repleniſh'd with the Grace of God:

All the day long, whatever your Employment be, lift up your Heart unto God in frequent and short Ejaculations, rendring him thanks for all his benefits, and commending you and yours to his Protection and Governance.

On Holy-Days, or any others appointed by the Church for Prayers or hearing Gods Word, let no business ever detain you from joyning your Prayers with those of the Congregation for the obtaining publick and private Blessings from God, since our Saviour hath promised his gracious presence,

ſence, where two or three are gathered together in his Name.

It is alſo requiſite towards our dying Happily, that we frequently receive the Holy Supper of our Lord, that amongſt other Fruits of this Divine Banquet, we may be Admoniſhed of our Union with Chriſt, and ſo be fortified againſt the fears of Death; for altho' our Bodies putrifying in the Grave, or be any other ways diſſolv'd, yet is there no danger of our being ſeparated from Chriſt, with whom we are made one by the Bond of the Holy Spirit, but when we are dead, we ſtill remain united to him both in Body and Soul, and in the laſt day, when our Bodies ſhall be again joyned unto our Souls, they will ariſe unto Eternal Glory; for it is not poſſible that our Bodies ſhould remain in their Graves, when they are united to the Body and Blood of Jeſus Chriſt.

Moreover for as much as none can be certain of the hour of their Death, nor promiſe themſelves to morrow, and that on our laſt hour depends our Eternal State, and that after Death, we ſhall be tranſlated either to the joys of Heaven, or to the everlaſting Torments

ments of Hell; it is therefore our great concern to be always thinking of that hour, on which depends our Eternal Happineſs or Miſery: He is a prudent Man, who thinks that every hour may be the laſt hour of his life: Such a one will not eaſily fall into notorious ſins, but will uſe the things of this life thriftily, and look upon them as vain and tranſitory: But this cannot be done without Gods aſſiſtance, ſo that it will be very fitting as you regard your Eternal Salvation, to pour out your Prayers unto God with Ardent affections for his direction and aſſiſtance in ſuch a form as is at the end of this Chapter, or any other that ſuits your Devotion.

When the day is finiſhed before you go to ſleep, be ſure you never omit to examine your own Conſcience; which judging of the Conſcience, being a thing ſo very uſeful, was even by the Heathen much approv'd of, ſo that it will be a ſhame for Chriſtians to come behind them in the ſtudy of Vertue, and will hereafter be very dangerous. *Pythagoras* hath deſcribed this Examination of the Conſcience in very elegant Verſes; the ſenſe whereof is, that at night before we compoſe our ſelves

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to rest, we ought to call to mind the Actions of the day past, and chiefly to enquire into three things: what we have done? what we have left undone? and wherein we have transgressed our Duty? and as we find our actions to have been, accordingly we are to behave our selves, to be griev'd and displeas'd with our selves, for what we have done amiss, and to take delight in what we have done well:

This Examination of the Conscience, *Seneca* did not omit even amongst the Noise and Distractions of the Court: *I use*, saith he, *this Authority, and daily plead my cause with my self; when the light is withdrawn from my sight, and my Wife is silent, being now inured to this custom, I examine with my self the whole day past, and review all that I have said or done: I hide nothing from my own Scrutiny, I pass by nothing; for why should I fear any thing by reason of my Errors? When as I can say, see that thou dost it no more, and for this time I will pardon thee.* Much more necessary then will it be for thee, O Christian, to recal to your mind every day, what things

Utor hac potestate & quotidie apud me causam dico. Cum sublatum è conspectu lumen est, conticuit uxor, moris mei iam conscia, totium diem mecum scrutor: facta & dicta mea remetior. Nihil mihi pie abscondo, nihil transeo. Quare enim quicquid ea [illegible] meis timeam, eum [illegible] dicere; vide, ne istud amplius facias, nunc tibi ignosco.

Lib. 3. de Irâ. Cap. 3.

you have done, and compare them with what you did the day before; when Evening comes to ſummon your Conſcience to Judgment; to ſet in order the miſcarriages of the day paſt, to ſee what things you have omitted, that you ought to have done, what you are to do the day following, and what you are to beware of: Nor is this a buſineſs of ſmall importance: For although our ſleep may be quiet and pleaſing without it, yet it can never be ſafe. He only reſts ſecurely, that is reconciled unto his God, and hath adjuſted his accounts with him, ſo that whether he dies in the Night, or awakens in the Morning, he is ſure to have God propitious to him: But it is moſt impudent raſhneſs, moſt pernicious preſumption, to indulge your ſelf in ſleep, whilſt your Soul is defiled with guilt; your Conſcience wounded in the day by ſin: And not made ſound again by Repentance: For ſhould death ſeize on you in your ſleep, before you are reſtor'd to Gods favour by Repentance, whether will your Soul go? they therefore very fooliſhly conſult their own Welfare, who ſpend the Evening in Drunkenneſs and Jollity, and when they are ſatiated with Wine

Wine and Mirth, and reſt invites them, they go the next way to their beds, and are ſoon quite overcome with ſleep: Such precipitancy as this, is moſt deſperate madneſs. If therefore you would have your ſleep quiet, and without fear, firſt examine your own Conſcience, bring to your remembrance the Divine Favours; if you have done any good that day, rejoyce and give God the glory, but if any evil, bewail it, beg Gods Pardon for your ſins, and firmly reſolve to live better for the future: But if you do not not daily follow this courſe, and that not negligently, but with care and diligence, the ſame ſins, after divers months and years are paſt, will ſtill live and thrive in you: Whereas on the contrary, ſuch an examination of the Conſcience is a powerful incitement to vertue; he who daily examins himſelf, neither deſires others praiſes, nor ſtands in need of their Admonitions or Reprehenſions: He doth not ſeek after the praiſe of Men, but he hath the applauſes of his own Conſcience; *for* ſaith the Apoſtle, *Our Rejoycing is this, the Teſtimony of our Conſcience*: And thoſe Reproofs which he doth not hear from others, he 2 Cor. 1. 12.

hath within from himself. There is no one so cautious, who doth not daily sometimes forget himself, allowing himself too much liberty, or falling into the snares of Passion, Idleness, or some other Vice: Now in the Evening, it is in his own power to recover his steps, and again set himself free from the cruel Bondage of sin: And thus every day reproving and correcting himself for his Errours, he will at length utterly extirpate the whole Body of sin in him. When ever you find your self to have transgressed (*for there is no Man that sinneth not*) if you have not time for more, yet devoutly and from your heart say, *Lord be merciful to me a sinner. Have mercy upon me, O God, after thy great goodness, according to the multitude of thy mercies, do away mine offences.* But if you neglect this Examination, and hush your Conscience to sleep, whilst it is grieved, and guilty of sin, and out of favour with God, you are ruin'd, and for ever undone, if this night should be your last; and what security have you for your life one night longer? Now he frees himself from these dangers, who searches diligently into his own Soul, before he betakes himself to rest, endea-

endeavours to appeaſe his offended God, by a lively Faith and ſincere Repentance, through the Merits of our Saviour, for ſhould his Soul even that night be taken away from him, yet would he die well and happily: And more eſpecially, if by any Temptation, you ſhould be drawn aſide to ſtrife and contentions with your Neighbour, do not ſuffer *the Sun to go down upon your Wrath*, but be reconciled unto him, *and forgive him, even as God for Chriſts ſake hath forgiven you.*

Furthermore it is neceſſary before you go to ſleep, that you read ſome portion of the Holy Scriptures, and then humbly return thanks to God for all the Mercies and Benefits of the day paſt, and pray unto him, that he would mercifully forgive you all your ſins, by which you have ſo grievouſly offended him; that he would pleaſe to preſerve you the following night from the power and wiles of Satan, and from all perils and dangers of Soul and Body; and with your ſelf commend all yours, and all faithful Chriſtians to the protection of God.

When you put off your Cloaths, bethink your ſelf that the time will

ſurely come, and that for ought you know very ſpeedily, when you muſt for ever leave all things in this World.

Laſtly, When you lay you down in your bed, let it put you in mind of your Grave, in which your body is to ſleep till the day of Judgment; let your bed mind you of the Earth that is to cover you; your Cloaths, your Winding Sheet in which when dead, you are to be wrapt; and let your approaching ſleep mind you of Death it ſelf: And as you deſire to awake ſafe, and in good health in the Morning, ſo deſire of God, that you may joyfully ariſe out of your Grave at the laſt day, and may with good aſſurance ſtand before the Throne of Chriſt our Judge; and at laſt when you are going to ſleep ſay; *I will lay me down in peace, and take my reſt, for it is thou Lord, only that makeſt me dwell in ſafety.*

Pſ. 4. ult.

The Prayer.

O *Eternal and moſt gracious God, the Father of our Lord Jeſus Chriſt, who haſt been pleaſed merci-*

mercifully to preſerve me in ſafety to this preſent day, and haſt defended me from the violence of Satan, let thy Holy Spirit direct and rule me in all my ways, that I may know how frail I am, how few and evil the days of the years of my life are, that ſo I may apply my heart unto Wiſdom: Forgive me, I beſeech thee, all the ſins which from my Child-hood until now, I have committed againſt thee, by Thought Word and Deed, and by omitting to do thoſe good things which thou haſt commanded me to perform. Have mercy upon me, O God, according to thy loving kindneſs; according to the multitude of thy tender mercies, blot out my Tranſgreſſions: And enter not into Judgment with thy Servant, O Lord, for in thy ſight ſhall no Man living be juſtified: And grant, O Lord, that I may ſpend the remaining part of my time in working out my own Salvation with fear and trembling, doing al-

ways such things as are well pleasing in thy sight: O let the thoughts of death be continually in my mind: O let the apprehensions of that strict account which I must make before thee at the last day, deter me from Transgressing thy Laws, that I may so spend every day and hour of my life, as if they were the last I had to live. Establish in me a full purpose of mind, to direct all my Thoughts, Words and Actions to the glory of thy Holy Name: The good of my Neighbour, and the Eternal Welfare of my own Soul. O let me not dare to sin against thee, for the sake of any thing in the World, but grant that with a constant resolution of serving and pleasing thee, and by a lively Faith in our Lord and Saviour Jesus Christ, I may be always provided for an happy departure out of this life. Ah! Merciful Lord, let not a sudden death overtake me unawares, but enable me to War a good Warfare, to

keep

keep Faith and a good Conſcience, that ſo whereſoever or whenſoever it ſhall pleaſe thee to call for me out of this World, I may follow thee chearfully, and without delay, and joyfully ſtand before the Tribunal of my Redeemer Jeſus Chriſt, and receive that Crown of Righteouſneſs, which is laid up for all thoſe that love his appearing.

O Father of mercies, and God of all Conſolation, let thy Holy Spirit never depart from me, eſpecially when I am yielding up the Ghoſt, but vouchſafe me his Divine help and Aſſiſtance, to vanquiſh all the difficulties of this World, and all the Temptations of the Fleſh and the Devil: Grant me grace to fix my mind on nothing but thee, thy goodneſs and mercy, and to put my Truſt and Confidence in the alone Merits of thy Son our Lord Jeſus Chriſt, to the laſt breath of my life, and then, O Lord, receive my Soul. Into thy hands I commend my Spirit, O

Father,

Father, Son, and Holy Ghoſt; O Bleſſed Trinity, O Eternal Unity, ſave and defend me in this life, and at the hour of Death, O do not leave me, nor forſake me.

Chap. XVIII.

Of the more ſpecial and particular preparation for Death.

HAving now treated of the general preparation for Death, which is to be performed the whole courſe of our life, even whilſt we are young, and in our greateſt health and vigour: We now come to that more ſpecial and particular preparation, which is neceſſary to be done, when we are worn out with old Age, or taken with any ſudden and dangerous Diſeaſe, ſo that we think the time of our departure is at hand: For Death, when we look on it at a diſtance only, doth not much affect us; but when we find it making its approaches near

near us, we are then very penſive, and diſturb'd with the thoughts of it. When ever therefore, O Man, any Diſeaſe ſeizeth on you, think that ſickneſs is the Harbinger of Death, and that you are now admoniſhed from Heaven, as *Hezechiah* once was by the Prophet; to *ſet thine Houſe in order, for thou ſhalt die.* And rather look for Death than life: For the event of ſickneſs is very uncertain, though at firſt it may ſeem but a light indiſpoſition; and it often happens that the Diſeaſe gaining more and more ſtrength, doth unexpectedly deprive a Man of the uſe of his Reaſon, and of all ſerious Thoughts: So that as ſoon as ever you find your ſelf ill, prepare your ſelf for Death; for if you ſhould ſoon be well again, yet your Care and Labour would not be in vain; but if Death ſhould come upon you before you are provided for it, you run the hazard of loſing your Soul for ever; *For it is appointed unto Men once to die, but after this the Judgment*: It is a moſt falſe and fooliſh opinion which hath obtained amongſt ſome, that the ſick perſon will moſt certainly die, if he makes his Will, and receives the Sacrament of the

Iſa. 38. 2.

Heb. 9. 27.

the Body and Blood of our Lord Jesus Christ: This hath, no doubt, been suggested by the Devil, and spread abroad by ill Men, that by this means they might frighten Men from fitting themselves for an happy Death.

Now this preparation consists in two parts, the first thereof respects the dying Man, and the other his Neighbour.

As to the first; the dying Man is to take great care to reconcile himself to God, whom he hath offended; and to arm himself against all those Temptations, which usually happen at that time: To this end it will be necessary for him, to search into his own Heart, and examine over his whole life from the beginning, to confess and bewail all his sins to God, to pour out most Ardent Prayers and Sighs by the Assistance of the Holy Spirit, for the obtaining pardon of his sins, and Reconciliation with God in Christ our Saviour; Examples of such Prayers may be found in the Penitential Psalms, the prayer of *Manasses*, and the like.

And although the sick Man ought chiefly to confess his sins to God, against whom they were committed, yet it is fit, by the advice of the Apostle St. *James*,

James, that he ſhould confeſs his faults to his Brethren; to the Miniſters of the Church and word of God, to whom Chriſt hath committed the keys of binding and abſolving: Of remitting and retaining ſins. And chiefly let him confeſs thoſe Crimes which moſt trouble his mind, and with which Satan moſt diſquiets him, ſuch let him repoſe in their Boſoms, who are ready to aſſiſt him, and to Adminiſter ſuitable Conſolations; for ſick Mens minds are many times not ſedate enough for Divine Thoughts and Meditations, and the Devil is very ready to divert thoſe that offer themſelves: 'Tis therefore the part of the Miniſter of Gods Word, and his Friends to pray for the ſick perſon, that he may obtain pardon of his ſins, and not be overcome by the Temptations of the Devil. James 5. 16.

It often happens, that when Satan cannot drive Men to deſpair, he then puts on another diſguiſe, and puffs them up with an opinion of their Merits: This Temptation is diligently to be withſtood: For Satan exalteth thoſe, whom before he could not ſink down, that ſo he may caſt them headlong with a more grievous fall: Therefore O

Man,

Man, if ever ſuch thoughts as theſe flatter thee; conſider that it is owing to Gods grace, and not to your ſelf, if you are innocent from ſuch and ſuch offences, and remember how many other ways you have offended him: Or if you have been diligent in the performance of many good deeds, and theſe come into your mind, ſay with the Apoſtle, *By the grace of God I am what I am, it was not I, but the grace of God which was with me. And, not unto us, O Lord, not unto us, but unto thy Name give glory*: Remember that Admonition of our Saviour: *When ye ſhall have done all thoſe things which are commanded you, ſay, we are unprofitable Servants; we we have done that which was our duty to do.* And that of St. *John if we ſay that we have no ſin, we deceive our ſelves, and the truth is not in us.* As alſo that of St. *Auguſtin*: *Wo to the moſt perfect life of Man, if thou, Lord, ſhouldſt lay aſide thy mercy, and examine it*: If we read the Hiſtories of dying Men, or the advice and Counſel which the Holieſt Men have given to ſuch as were ready to depart this life, we ſhall find them all have recourſe to that of *David*: *Enter not into Judgment with thy Ser-*

1 Cor. 15. 10.

Pſ. 115. 1.

Luk. 17. 10.

1 Eph. 1. 8.

Væ omni laudabili vitæ hominum, ſi remota miſericordiâ eam diſcutias, Domine. Conf. lib. 9. Cap. 13.

Pſ. 143. 2.

vant O Lord, for in thy ſight ſhall no Man living be juſtified: If thou, Lord, ſhouldeſt make iniquities, O Lord, who ſhall ſtand? The beſt Men in the World when they have been in the agonies of Death, have begg'd earneſtly of God, for the Remiſſion of their ſins; nor could they expect or deſire Salvation from any, but only from our Lord Jeſus Chriſt; *for there is none other Name under Heaven given among Men, whereby we muſt be ſaved.* Pſ. 130. 3.

A Man thus ſeriouſly reconciled to God, will eaſily ſtruggle with, and overcome all the Temptations which are wont to preſs in upon dying perſons: For although the remembrance of all the ſins of your paſt life, and thoſe too aggravated by the malice of Satan, and with all, the rigour of the laſt judgment, and the ſeverity of the Judge, ſhould come into your mind; yet to theſe Terrours you may oppoſe, the Mercies of God the Father, the Merits of Jeſus Chriſt, and the moſt aſſured promiſes of forgiveneſs of ſins, which, as you ought always, and in your greateſt health to remember, as hath been ſaid before, ſo, when Death approaches, you ought more eſpecially to have them

them in a readineſs, the principal whereof are contained in theſe following Texts of Scripture: *Though your ſins be as Scarlet, they ſhall be as white as Snow, though they be red like Crimſon, they ſhall be as Wool. I even I, ſaith the Lord, am he that blotteth out thy Tranſgreſſions for my own ſake, and will not remember thy ſins. Let the wicked forſake his way, and the unrighteous Man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly Pardon: I have no pleaſure in the Death of him that dieth, ſaith the Lord God; wherefore turn your ſelves, and live ye. As I live ſaith the Lord God, I have no pleaſure in the Death of the Wicked, but that the wicked turn from his way and live. Thou Lord art a God full of compaſſion and gracious: Long ſuffering, and plenteous in Mercy and Truth. The Lord healeth the broken in Heart, and bindeth up their Wounds. The Lord taketh pleaſure in them that fear him, in thoſe that hope in his Mercy. The Blood of Jeſus Chriſt cleanſeth us from all ſin. The Son of Man came to ſave that which was loſt. This is a faithful ſaying, and worthy of all acceptation, that Jeſus Chriſt came in-*

Iſa. 1. 18.
Iſa. 43. 25.
Iſa. 55. 7.
Ezek. 18. 32.
Ezek. 33. 11.
Pſal. 86. 15.
Pſal. 147. 3. 11.
1 Joh. 1. 7.
Mat. 18. 11.
1 Tim. 1. 15.

to

to the World to ſave Sinners, of whom I am chief. He is the propitiation for our ſins, and for the ſins of the whole World: Whoſoever liveth and believeth in him, ſhall never die Eternally: *Behold the Lamb of God, which taketh away the ſins of the World: He ſhed his Blood for the Remiſſion of ſins. He was wounded for our Tranſgreſſions, he was bruiſed for our iniquities: He that believeth on him, ſhall not be Condemned. Who ſhall lay any thing to the charge of Gods Elect? It is God that juſtifieth. Who is he that Condemneth? It is Chriſt that died, yea rather that is riſen again, who is even at the right Hand of God, who alſo maketh Interceſſion for us. Who ſhall ſeparate us from the love of Chriſt? Shall Tribulation or Diſtreſs, &c. The Lord is long-ſuffering to us ward, not willing that any ſhould periſh, but that all ſhould come to Repentance; He would have all Men to be ſaved, and to come unto the knowledge of the Truth: For there is one God, and one Mediatour between God and Men, the Man Chriſt Jeſus: Who gave himſelf a Ranſom for all.*

1 Joh 2.2. John 11.26. John 1.29. Mat.26.28. Iſa. 53.5. Rom. 8.33,&c. 2 Pet.3.9. 1 Tim.2.4,&c.

You are therefore in no wiſe to doubt of the Mercies of God, and of the forgiveneſs of your ſins; for the

Mercies of God are infinitely greater than the ſins of all Mankind: It is an Article of our Chriſtian Faith, *I believe the forgiveneſs of ſins*: So that *if we confeſs our ſins, God is faithful and juſt to forgive us our ſins, and to cleanſe us from all unrighteouſneſs*. Our Bleſſed Saviour invites all ſinners unto himſelf with the kindeſt expreſſions; ſaying, *Come unto me all ye that are heavy laden, and I will give you reſt. For God ſo loved the World, that he gives his only begotten Son, that whoſoever believeth on him, ſhould not periſh, but have everlaſting life: Verily I ſay unto you, he that heareth my word, and believeth on him that ſent me, hath everlaſting life, and ſhall not come into condemnation, but is paſſed from death unto life. He that believeth in me, though he were dead, yet ſhall he live. I am the bread of life; he that cometh to me, ſhall never hunger, and he that believeth on me, ſhall never thirſt: All that the Father giveth me, ſhall come to me, and him that cometh to me, I will in no wiſe caſt out. And this is the Father's will, which hath ſent me, that of all which he hath given me, I ſhould loſe nothing, but ſhould raiſe*

Matth. 11. 28.
Joh. 3. 16.
Joh. 5. 24.
Joh. 6. 35. &c.

raiſe it up again at the laſt day. And this is the will of him that ſent me, that every one which ſeeth the Son, and believeth on him, may have everlaſting life, and I will raiſe him up at the laſt day. My ſheep hear my voice, and I know them, and they follow me. And I give unto them eternal life, and they ſhall never periſh, neither ſhall any pluck them out of my hand. For I am perſwaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things preſent, nor things to come, nor height, nor depth, nor any other creature, ſhall be able to ſeparate us from the love of God, which is in Chriſt Jeſus our Lord. And every one that is grieved for his ſin, may ſay to himſelf, as *Paul* and *Silas* heretofore ſaid to the Keeper of the Priſon at *Philippi, Believe on the Lord Jeſus Chriſt, and thou ſhalt be ſaved.*

Joh. 10. 27, 28.

Rom 8.

If it ſhould happen that your mind ſhould be diſturb'd with ſuch thoughts as theſe, that though Chriſt perhaps made ſatisfaction for ſome, yet ſure not for all, nor for grievous ſins; let ſome of the ſame conſolations be ready at hand: As theſe, *the blood of Jeſus Chriſt cleanſeth us from all ſin. If*

1 Joh. 1. 7. *any man ſin, we have an advocate with*
the Father, Jeſus Chriſt the righteous,
1 Joh. 2. 1, 2. *and he is the propitiation for the ſins of*
1 Tim. 2. 6. *the whole world. He gave himſelf a ran-*
ſom for all. Come unto me all ye that
Joh. 1. 29. *labour, and I will give you reſt. Behold*
the Lamb of God, which taketh away the
ſins of the world.

And that your ſorrow for your ſins may not exclude all hopes of mercy, call to mind the examples of many grievous ſinners, who obtain'd pardon from God; ſuch were *David*, a Murderer and an Adulterer: *Manaſſes* a very great ſinner: the Apoſtle *Peter*, who denied Chriſt: *Matthew*, a publican, ſitting at the receit of cuſtom: *Zacheus*, which was the chief among the publicans. *Mary Magdalen*, a ſinner and an adultreſs: the thief on the croſs: the Apoſtle *Paul*, a perſecutor of Chriſt, who writes thus of himſelf; *This is a faithful ſaying and worthy of all acception, that Chriſt Jeſus came into the world to ſave ſinners, of whom I am chief: Howbeit for this cauſe I obtained mercy, that in me firſt, Jeſus Chriſt might ſhew forth all long-ſuffering, for a pattern to them which ſhould hereafter believe on him to life everlaſting.*

2 Sam. 11.
2 King. 21.
Matth. 26.
Luk. 5.
Luk. 19.
Joh. 8.

But

But if you ſhould ſtill be tempted to think that you are a grievous ſinner, and that therefore your ſorrow for your ſins cannot be ſufficient to obtain your pardon: againſt this temptation conſider, that the greatneſs of the Divine Mercy is not founded in your ſorrow, but in the merits of Chriſt: and remember what our Lord ſaith, *Come unto me all that labour and are heavy laden, and I will refreſh you, and ye ſhall find reſt unto your ſouls*: and, *Him that cometh unto me, I will in no wiſe caſt out.* To this purpoſe St. *Chryſoſtome* ſpeaks very well: *Do not rely on your own repentance: for alas your repentance can never blot out ſo many ſins: if you had nothing to truſt to but your own repentance, you might well be afraid: But for as much as the mercy of God is joyn'd to your repentance, be of good courage, for that hath overcome your wickedneſs: For God is very gracious, and ſo merciful, that he hath not ſpared his own Son, that he might Redeem his ungrateful Servants.*

Mat. 11.28,29.

Joh. 9 37.

Ne ſuæ confidas pœnitenti ſæ namque pœnitentia, tanta æquit peccata delere, ſi ſola foret pœnitentia, jure timeres: Sed poſtquam cum pœnitentia commiſcetur Dei miſericordia, confide, quantam vicit tuam nequitiam. Multum enim eſt miſericors Deus, & tantum clemens, ut neque filio pepercerit, ut ingratos ſervos redimeret. Hom. 8. ad Popul.

If any objection ſhould diſturb you of a partial Redemption, or of Gods

absolute Decrees, let his universal promises, confirmed by an Oath comfort you. *God hath laid on Christ the iniquities of us all: It hath pleased the Father by Christ to reconcile all things unto himself: Christ gave himself for us, that he might redeem us from all iniquity. So God loved the World, that whosoever believeth in his Son, should not perish. He is the propitiation for the sins of the whole World. The Lord is long suffering, not willing that any should perish, but that all should come to Repentance He would have all Men to be saved: There is one God, and one Mediator between God and Men, the Man Christ Jesus; who gave himself a Ransom for all.* Seek then for your Election in Christ, and do not frighten your self with any absolute Decrees of Reprobation; since the Father with an Oath, the Son with Tears, and the Holy Ghost by the voice of the Apostles have all testified, that they desire the Salvation of all, even of those that perish: It is your part not to hinder the workings of the Holy Spirit by the Word and Sacraments, either by obstinately refusing his grace, when it is offer'd you; or maliciously casting it away, when it is confer'd; so shall ye

Isa. 53 6.
Col. 1. 19, 20.
Tit 2. 14.
Joh. 3. 16.
1 Joh. 2. 2.
2 Pet. 3. 9.

be

be certain for the future, of the love of God towards you, through the Merits of Christ received by Faith, and cannot doubt of your Election.

And now do not by any means mistrust the grace of God, but confirm and strengthen your Faith by receiving the Sacrament of the Body and Blood of Jesus Christ: For when you spiritually eat the Body of Christ, and drink his Blood, you may be assured, that you are thereby made a partaker of all the benefits which Christ purchased for you on the Cross by his torn Body, and his Blood poured out, and that now, by the satisfaction of Christ, you are in favour with God, have your sins pardon'd, and have received the earnest of Eternal Life and Salvation. This Divine Banquet is *the Medicine of Immortality, the Antidote against Death, the preservative of life in God, through Christ,* as *Ignatius speaks:* Nor let the sence of your own unworthiness deter you from partaking of so great a Treasure, but rather remember that our Saviour hath promised, *not to break the bruised Reed, nor to quench the smoaking flax: That he will receive him that is weak in the Faith*: And pray with Christs Disci-

φάρμακον ἀθανασίας, ἀντίδοτον τοῦ μὴ ἀποθανεῖν, ἀλλὰ ζῆν ἐν τῷ θεῷ διὰ χριστοῦ. Ep. 11. ad Eph.

Isa. 42. 3.

Rom. 14. 1.

Luk. 17. 5. Mar. 9. 24. ples, *Lord increaſe my Faith*: And with the Father of the Lunatick, *Lord I believe, help thou my unbelief*: And then with a full Truſt and Reliance on God, 2 Tim. 1. 12. ſay with the Apoſtle; *I know whom I have believed, and I am perſwaded that he is able to keep that which I have committed unto him, againſt that day.*

Laſtly, When the Devil hath tryed all other Temptations in vain, he may perhaps raiſe doubts in your mind concerning the truth of the Chriſtian Religion, and ſo by ruining the Foundation, endeavour to overthrow the whole Superſtructure of your Faith. Which if Satan doth, do not enter into a diſpute with him, but conſider well the weakneſs of Humane underſtanding, and its ignorance even in natural things: And on the other hand, the infinite Wiſdom and Power of God, far exceeding our Apprehenſions, and his Eternal Truth, which cannot deceive nor be deceived: Call to mind the Sacred Myſteries of our Religion, which were revealed unto us by the Prophets and Apoſtles, and confirmed by Miracles, more eſpecially in the life of our Bleſſed Saviour, all which receive with a firm Faith without any doubtfulneſs; and pray unto God, that he

he would pleaſe to Aid and Aſſiſt the Infirmities of your Faith, and aſſure you by the inward Teſtimony of his Holy Spirit, that the Sacred Scriptures are Divinely inſpired by his word, which, with the Sacraments, are a means of begetting and confirming this belief in you.

After the ſick Perſon is thus Reconciled unto God, and by a firm truſt in the Mercies of God, and the Merits of Chriſt hath arm'd his mind againſt ſin, the Devil, and other Temptations; it will be fitting farther to ſtrengthen himſelf againſt ſome others, which often happen to dying Perſons: Which will be beſt done, if inſtead of thinking any more on Death it ſelf, he rather transfers his thoughts, and fixes them on the moſt Happy State of the Heavenly life, to which he is haſtning: For *Bleſſed are the Dead which die in the Lord; they reſt from their Labours, and their Works follow them*: For although Death be the Wages of Sin, yet by the Death of Chriſt it is changed into a happy paſſage to a true life; by which being ſet looſe from the Priſon of this World, from the Bondage of Trouble, and from the Chains of ſin, we come unto Chriſt: By the Diſſolution of our Corporeal Tabernacle, we Apoc. 14. 13.

are

are Tranſlated from our Earthly Pilgrimage, to dwell for ever with the Lord: By Death we leave this valley of Tears, this Dungeon of Miſery, and mount up to the Heavenly *Jeruſalem*, where there is no crying, nor pain, nor Death, but perpetual Pleaſures, and rejoycing for evermore: Hence the Apoſtle truly calls Death, the *gain* of the godly; for is it not great gain to leave evil things, and to poſſeſs an infinite good?

The ſick Perſon may perhaps be ſad and melancholly, when he thinks that he muſt now endure a great deal of pain, and when he is dead, muſt be left by all his Friends, and Travel alone into an unknown Region; but to confort him againſt this, let him conſider, that he enjoys the preſence of God, and the Divine aſſiſtance, according to Gods promiſe, that the Bleſſed Angels will wait on him, to Conduct his Soul to the Pallace of the Great King; for *they are all Miniſtring Spirits, ſent forth to Miniſter unto thoſe who ſhall be Heirs of Salvation.* That as no Body is born into the World by chance, ſo doth no body die by chance neither, but that Diſeaſes and Death happen to us by

Heb. 1. ult.

Gods

Gods appointment: And let him Meditate on ſuch Texts of Scripture as theſe. *Thus ſaith the Lord; when thou paſſeſt through the Waters, I will be with thee, and through the Rivers, they ſhall not overflow thee: When thou walkeſt through the fire, thou ſhall not be burnt, neither ſhall the flame kindle upon thee.* Isa. 43. 1, 2.
Call upon me in the day of Trouble, I will deliver thee, and thou ſhalt glorifie me. Pſ. 50. 15.
Though I walk through the Valley of the ſhaddow of Death I will fear no Evil, for thou art with me. Why art thou caſt down O my Soul, and why art thou diſquieted within me? Hope in God, for I ſhall yet praiſe him, who is the health of my Countenance, and my God. Whom have I in Heaven but thee? And there is none upon Earth that I deſire beſides thee. My Fleſh and my Heart faileth, but God is the ſtrength of my Heart, and my portion for ever. It is good for me to draw near to God: I have put my Truſt in the Lord God. One Sparrow ſhall not fall to the ground without your Father, and the very hairs of your Head, are all numbred. Fear ye not therefore. Verily, verily, I ſay unto you, if a Man keep my ſaying, he ſhall never ſee Death: That is, not only he ſhall not ſee Eternal Death, but alſo ſhall

Pſ. 23. 4.
Pſ. 43. ult.
Pſ. 73. 25.
verſ. 26.
verſ. 28.
Mat. 10 29.
verſ. 30.
verſ. 31.
Joh. 8. 51.

are Tranſlated from our Earthly Pilgrimage, to dwell for ever with the Lord: By Death we leave this valley of Tears, this Dungeon of Miſery, and mount up to the Heavenly *Jeruſalem*, where there is no crying, nor pain, nor Death, but perpetual Pleaſures, and rejoycing for evermore: Hence the Apoſtle truly calls Death, the *gain* of the godly; for is it not great gain to leave evil things, and to poſſeſs an infinite good?

The ſick Perſon may perhaps be ſad and melancholly, when he thinks that he muſt now endure a great deal of pain, and when he is dead, muſt be left by all his Friends, and Travel alone into an unknown Region; but to confort him againſt this, let him conſider, that he enjoys the preſence of God, and the Divine aſſiſtance, according to Gods promiſe, that the Bleſſed Angels will wait on him, to Conduct his Soul to the Pallace of the Great King; for *they are all Miniſtring Spirits, ſent forth to Miniſter unto thoſe who ſhall be Heirs of Salvation.* That as no Body is born into the World by chance, ſo doth no body die by chance neither, but that Diſeaſes and Death happen to us by

Heb. 1. ult.

Gods

Gods appointment: And let him Meditate on ſuch Texts of Scripture as theſe. *Thus ſaith the Lord; when thou paſſeſt through the Waters, I will be with thee, and through the Rivers, they ſhall not overflow thee: When thou walkeſt through the fire, thou ſhall not be burnt, neither ſhall the flame kindle upon thee.* Iſa. 43. 1, 2. *Call upon me in the day of Trouble, I will deliver thee, and thou ſhalt glorifie me.* Pſ. 50. 15. *Though I walk through the Valley of the ſhaddow of Death I will fear no Evil, for thou art with me.* Pſ. 23. 4. *Why art thou caſt down O my Soul, and why art thou diſquieted within me? Hope in God, for I ſhall yet praiſe him, who is the health of my Countenance, and my God.* Pſ. 43. ult. *Whom have I in Heaven but thee? And there is none upon Earth that I deſire beſides thee.* Pſ. 73. 25. verſ. 26. *My Fleſh and my Heart faileth, but God is the ſtrength of my Heart, and my portion for ever.* verſ. 28. *It is good for me to draw near to God: I have put my Truſt in the Lord God.* *One Sparrow ſhall not fall to the ground without your Father, and the very hairs of your Head, are all numbred. Fear ye not therefore.* Mat. 10. 29. verſ. 30. verſ. 31. *Verily, verily, I ſay unto you, if a Man keep my ſaying, he ſhall never ſee Death*: That is, not only he ſhall not ſee Eternal Death, but alſo Joh. 8. 51.

ſhall

ſhall not feel the bitterneſs of the Temporal Death. *If God be for us, who can be againſt us. O our God, we know not what to do, but our Eyes are upon thee. The Lord knoweth how to deliver the Godly out of Temptations. Shall we receive good at the hand of God, and ſhall we not receive evil? Bleſſed be the Name of the Lord. Though he ſlay me, yet will I truſt in him: I know that my Redeemer liveth, and though after my skin worms deſtroy this Body, yet in my fleſh ſhall I ſee God. God is faithful, who will not ſuffer you to be Tempted above that ye are able, but will with the Temptation alſo make away to eſcape that ye may be able to bear it:*

Rom. 8.31. 2 Chr. 20.21. 2 Pet. 2 9. Job 2.10. 1.21. Job 13.15. Job 19.25. 1 Cor. 10.13.

But ſuppoſe you ſhould feel ſome of the cruel pangs of Death, yet conſider that they befal you by the Will of God, to whom the very Hairs of our Head are known, and without whoſe Pleaſure, nothing in the World happens. That they are Tokens of Gods Favour, rather than his Anger; *for whom the Lord loveth, he chaſteneth.* However theſe pains are very ſhort and Momentary, and by them we have admiſſion into Eternal life: Our Nativity is attended with Sorrow and Crying: But

Heb. 12.6.

the

the ſharper theſe pangs are, the ſooner they will be over, and then ſucceeds everlaſting Joy and Gladneſs: *For I reckon that the ſufferings of this preſent time, are not worthy to be compared with the glory which ſhall be revealed in us.* Rom.8.18. *For which cauſe we faint not, but though our outward Man periſh, yet the inward Man is renewed day by day.* 2 Cor.4.16. *For our light affliction, which is but for a Moment, encreaſeth for us a far more exceeding and eternal weight of glory.* verſ. 17. *If we die with him, we ſhall alſo live with him. We muſt through much Tribulation, enter into the Kingdom of God; and the God of all grace, who hath called us unto his Eternal glory by Chriſt Jeſus, after that ye have ſuffered a while, will Eſtabliſh, Strengthen and Settle you.* 2 Tim.2.11. 1 Pet.5.10. Chronical Diſeaſes may perhaps be troubleſome and painful for ſome time; yet all, even the longeſt are but a moment in reſpect of Eternity: *Therefore wait on the Lord, be of good courage, and he ſhall ſtrengthen thine Heart, wait, I ſay, on the Lord:* Pſ.27.14. For though he ſhould ſeem *to hide his face from thee for a Moment, yet with everlaſting kindneſs, will he have Mercy on thee.* Iſa.54.8. *His anger may endure for a Moment, but in his favour is life, weeping may endure* Pſ.30.5.

dure for a Night, but joy cometh in the Morning.

If any ſhould be concern'd, leaſt in the agony of Death, their Ears ſhould be deaf, and their Senſes fail them, and ſo ſhould be deſtitute of neceſſary Conſolations; let them remember, that *the*
Rom. 8.16.26. *Spirit it ſelf will bear witneſs with our Spirits, that we are the Children of God: Likewiſe the Spirit alſo helpeth our infirmities, for we know not what we ſhould pray for as we ought, but the Spirit it ſelf maketh interceſſion for us, with groanings which cannot be uttered.* He is the true and only *Comforter*; who when our Eyes are darkned, inlightens our Heart, when our Ears are ſhut, will ſpeak Conſolation to our Souls. Let them alſo attentively meditate on what our Saviour ſaid a little before his Paſſion, *Now*
Joh. 16.11. *is the Prince of this World judged*; that is, he who brought Death into the World is overcome by my Death, and condemned, and is deprived of all power of
Joh. 10.27,28. hurting: As alſo: *My ſheep hear my voice, and I know them, and they follow me: And I give unto them Eternal life, and they ſhall never periſh*: And therefore he
Pſ. 27.1.3. may ſay with *David*; *the Lord is my light, and my Salvation, whom ſhall I fear?*

The

The Lord is the strength of my life, of whom shall I be afraid? Though an Host should encamp against me, my Heart shall not fear. Yea, though I walk through the Valley of the shaddow of Death, I will fear no Evil; for thou art with me. Ps. 23.4.

It is often a great trouble to Men when they are dying, to think that they must leave their Wife and Children, their Brethren and Sisters, their Relations and Friends: But whereas this care proceeds either first from that natural Sympathy which we bear to those we love; or else from a fear, that our Wife and Children should suffer damage for want of our Advice and Assistance: It is therefore fit in the first place to remember, what hath been before spoken of, that we are to love God above all Chap. 14. things, and not to set our Affections upon any Creature more than God: Of this our Saviour Admonishes us. *If any Man come to me, and hate not his Father, and Mother, and Wife, and Children, and Brethren, and Sisters, yea, and his own life also, he cannot be my Disciple.* Luke 14.26. Neither are we quite separated from our Friends by Death, but we shall be again united to them in the other life, and not to them only, but we shall also enter into

into the Society of Angels and Bleſſed Spirits. In the ſecond place it ought to be conſidered, that *a Father of the Fatherleſs, and a judge of the Widow, is God in his Holy Habitation.* And therefore every one ought to commend their Relations to his Care and Protection. God, who is your God, will be alſo the God of your Poſterity. Hear what the Royal Prophet ſaith: *I have been young, and now am old, yet have I not ſeen the Righteous forſaken, nor his Seed begging bread. The generation of the upright ſhall be Bleſſed. Thou wilt judge the Fatherleſs and the Oppreſſed. The Lord preſerveth the Strangers, he relieveth the Fatherleſs and Widow.* To this purpoſe ſpeaketh *Moſes*, ſaying, *the Lord your God, is a God of Gods, and Lord of Lords, a great God and mighty. He doth execute the Judgment of the Fatherleſs and Widow, and loveth the Stranger, in giving him Food and Rayment.* And by the Prophet *Jeremiah. Thus ſaith the Lord, leave thy Fatherleſs Children: I will preſerve them alive, and let thy Widows truſt in me.*

Pſa. 68. 5.
Pſ. 37. 25.
Pſ. 112. 2.
Pſ. 10. 18.
Pſ. 146. 9.
Deut. 10. 17, 18.
Jer. 49. 11.

As to what concerns the Body, the ſick perſon ought to take what care he can of his life, ſo long as it laſts: For

to

to live or die, is not in our own power; as ſaith St. *Paul*, *None of us liveth to himſelf, and no Man dieth to himſelf; for whether we live, we live unto the Lord, and whether we die, we die unto the Lord, whether we live therefore or die, we are the Lords.* So that our life is diligently to be regarded, until he that gave it, require it of us again; and the great Ruler of the World call us hence: And therefore thoſe Helps and Proviſions which God hath allowed by Phyſick and Phyſitians for the preſervation of Health, are not to be deſpiſed. Though in the mean time, the ſick Man ought not to flatter himſelf with certain hopes of recovering his health, nor ſhould his Friends put the thoughts of Death out of his mind, and confidently promiſe him longer life; for a Man thus perſwaded that his life is not in danger, will eaſily be drawn off, from fitting himſelf for an happy Death; and if afterwards it ſhould happen that an unexpected Death ſhould ſeize on him, and notwithſtanding his vain hopes, and the aſſurances of his Friends, he ſees that he muſt die, he would hereby impatiently bear the Hand of God upon him, and might run the hazard of his Eter- Rom. 14.7,8.

nal Welfare: It is therefore very requisite for him wholly to commit himself to the Divine Will and Disposal, and often revolve in his mind the aforecited passage of St. *Paul*, *Whether we live, or whether we die, we are the Lords*: And if his sickness be any thing dubious, he ought rather to be solicitous how he may die, than how he may recover his health, saying with the Apostle: *This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.*

Rom. 14. 8.

Phil. 3. 13.

verſ. 14.

We come now to that other Duty which is incumbent on the dying Man; and this respects his Neighbour, which is twofold; the first is, that he reconciles himself to all, and from his Heart forgives all Injuries and Offences whatsoever; that he desires forgiveness from all whom he hath offended; and that he doth not so much consider how injuriously he hath been used by this or that Person, as how many and grievous things there are, which he hath need to beg Pardon at Gods hands for.

The second is, that they who are Magistrates and Governours over others, do

do ſo diſpoſe their Affairs, that the Duties and Offices which God hath committed to them, be fully diſcharged before they die, and that they take care as much as in them lies, that the peace of the Church be ſecur'd; and that Religion and Juſtice be preſerv'd ſound and entire, after the Example of *Moſes*, *Joſhua*, *David*, &c.

He who is the Maſter of a Family, ought to ſettle every thing under his Care, and think that what *Iſaiah* ſaid to *Hezechiah*, is ſaid alſo to him; *Set thine House in Order, for thou ſhalt die, and not live.* Isa. 38. 1. And therefore let him endeavour what he can, to agree things that are to be agreed, and to ſet in order ſuch things as are confus'd. But if it ſhould happen that any one ſhould be ſo involved in a multiplicity of intricate Affairs, that he cannot apply his mind to them, and take care of his Soul too; it will be much better to diſpatch his Worldly Buſineſs quickly, or rather to caſt off all care for his Earthly concerns, and wholly give up himſelf to provide for the Eternal good of his Soul: According to the advice of our Saviour, *Seek ye firſt the Kingdom of God, and his Righteouſneſs*: And, *Follow me, and let* Mat. 6 33. Mat. 8. 22.

the Dead, bury their Dead. There will be enough left to order and compose the things of this World; but no Man can repair the loss of Eternal Salvation, which depends upon a Reconciliation with God: But if Worldly Business may be done without any hurt to the Soul; in the first place, let him dispose of his goods, and if it be needful, make his Will, which ought to be plain and intelligible, comformable to the Law of Nature, to the Word of God, and to the Laws of the Country wherein he lives, that so there may be no occasion given to his Heirs and Executors, to have any Litigious Disputes and Law-Suits after his Death; and this he ought to do, whilst his Mind, and Tongue, and Hand, can perform their Functions, and not to defer it till he is not able to make his mind known clearly and distinctly, either by word or writing: And indeed they do most conveniently, and to the purpose, who make their Wills whilst they are in perfect health; on the contrary they very ill consult their own Affairs, who put off the making of their Wills, till some dangerous sickness assaults them, and then perhaps they are suddenly taken out of the World, or the Disease

Diſeaſe cauſes a Frenzie, and ſo their minds become utterly indiſpos'd for the ſettling of their Worldly concerns.

If the ſick Perſon remembers that he hath taken any thing away from any Man wrongfully, let him reſtore it again to the right owner, or if he be Dead, and that cannot well be done, let him appoint it to be given to pious uſes, to the poor of the Church or State: For as St. *Auguſtin* ſaith, *A Man is an Hypocrite, and not a true Penitent, if he doth not reſtore goods wrongfully taken, when it is in his power to do it.* And let thoſe alſo who abound in Riches honeſtly gotten, take care, that ſome portion of them be given to good and pious uſes, and that amongſt the reſt of their Legacies, ſomething be left and aſſigned to Chriſt. Moreover the ſick Perſon ought to look after ſuch things as concern the Souls of thoſe under his care, and to commend unto all his Family, that Religion which is contained in the Word of God, and diligently to exhort them to a Holy life, to the love and ſervice of God: Although as it hath been ſaid, ſuch things were better to be ordered, and provided for, when we are well and in good Health; be-

Si res aliena, propter quam peccatum eſt, cum reddi poſſit, non redditur, non agitur pœnitentia ſed fingitur. Epiſt. 54. ad Macedon.

cauſe Death takes away many on a ſudden, and ſome Diſeaſes are of ſuch a Nature, that they preſently deprive a Man of the power of thinking on, and ordering ſuch things; ſo that it will be moſt ſafe and prudent for the ſick Perſon to put off all thoughts of Earthly things, and not to diſtract himſelf with any cares, but to fix his mind wholly upon God, and on his happy paſſage out of this life.

And now when the ſick Man finds his end approaching, that the time of his departure is at hand, and that he is now to ſtruggle with the pangs of Death, laying aſide all Worldly cares, let him intirely ſubmit himſelf to Gods Will, and in no wiſe withſtand it; and ſay, Father, thy Will be done, whether it be by Life or by Death: And then let him endeavour that he may die in the Faith of Chriſt, and reſt in the Lord; that is, let him give himſelf up wholly to the grace and mercy of God, in the Merits of Chriſt, and to the Conſolations of the Holy Spirit: For ſince in that laſt hour, this World and all things in it, Friends and Relations, Riches and Pleaſures, and whatever elſe is taking and delightful, muſt be quite abandon'd,

it

it is very fitting that his mind ſhould bid farewel to all things here below, and by Faith lift up it ſelf to God alone: And the Man being thus plac'd as it were out of himſelf, he ought with the moſt earneſt Affections, and with the moſt Ardent Prayers, and Fervent Sighs to fly unto the Mercy and Goodneſs of God, and ſay with *David*, *My Fleſh and my Heart faileth, but God is the ſtrength of my Heart, and my Portion for ever.* Pſ. 73. 26. *In thee O Lord do I put my truſt, let me never be put to Confuſion, deliver me in thy Righteouſneſs.* Pſ. 31. 1.

And then at laſt when he is juſt going out of the World, let him commend his Soul unto God, as unto a faithful Creatour, and moſt Merciful Saviour, and ſay with Chriſt, *Father, into thy Hands I commend my Spirit*: Luk. 23 46. And with St. *Stephen Lord Jeſus receive my Spirit*: Act. 7. 59. If any of the foregoing Temptations ſhould be ſuggeſted by Satan to the ſick Perſon, when he lies under the agonies of Death, let him not trouble himſelf to give an anſwer, but commit himſelf wholly to Chriſt, and depend only upon him, and perſevere to the laſt in pious Prayers and Ejaculations: As alſo thoſe that are

Pre-

preſent with him ought to do, eſpecially when they find his ſenſes begin to fail him: For the *Prayers of the Righteous avail much*, and our Lord hath promiſed, that *where two or three are gathered together in his Name, there will he be in the midſt of them*, and that *whatſoever we ask of the Father in his Name, he will give it us*: Now where-ever Chriſts gracious preſence is, the Devil of neceſſity muſt flee before him: Neither can the Devil tempt any Man beyond what God permits him: And therefore every one ought not to be admitted to the ſick Perſon when he is at the point of Death, but only ſuch who are Religious, who by Devout Prayers can commend the departing Soul to God, but ſuch are not to be ſuffered to come to him, who may in the leaſt excite in him an hatred againſt any Man, or a love towards any Worldly thing: Or if they are permitted to come to him, care muſt be taken that they behave themſelves ſo, as not to raiſe in his mind any evil affection, which he had before laid aſide and forſaken. For a Soul that would depart happily out of this life,

life ought to be inflam'd with the love of God alone, and not to be mov'd either by the love or hatred of any Creature whatever.

And more especially let care be taken, that the Dying Man may be visited and assisted by some Minister of Gods Word, of good Learning and Judgment, that he may know how to speak a word in season to the wearied Soul, that he may so govern and temper his Discourse, as neither to deceive the departing Soul by too much condescention and flattery, nor to drive him to despair by an unseasonable sharpness and severity, but may be able to instruct and fortifie him against all the Temptations of Satan, with Divine Counsels and Consolations.

The

The Prayer.

O Lord God and my moſt merciful Father, who haſt now ſent unto me the meſſenger of death, and haſt chaſtiſed me with ſickneſs; I confeſs my ſelf to be a grievous ſinner, and that I have oftentimes offended thee, even from my very infancy; and therefore I acknowledge that this puniſhment is juſtly inflicted on me, and that I deſire death it ſelf; but I beſeech thee of thine infinite mercies, blot out all my tranſgreſſions. O Lord rebuke me not in thine anger, neither chaſten me in thy hot diſpleaſure: If I conſider what I have done, what I ſuffer is not ſo much: what I have committed is grievous; what I ſuffer is but light; righteous art thou, O Lord, and upright are thy judgments: O Lord,

deal

deal not with me after my ſins, neither reward me after mine iniquities, but according to the multitude of thy mercies think thou vpon me, O Lord, for thy goodneſs: Thou, God art my ſtrength and the horn of my Salvation: thou makeſt ſore, and bindeſt up, thou woundeſt and thy hand make whole, thou killeſt and makeſt alive, thou bringeſt down to the Grave, and bringeſt up: if therefore thou pleaſeſt to permit my Soul to remain any longer in this Earthly Tabernacle for thy Glory and Service, O Lord, help thy afflicted Servant, and give me patience: But if thou ſeeſt it fit to take away my Life thy Will be done, and let thy Servant depart in peace: Protect me againſt all the temptations and aſſaults of Satan with the Shield of thy mercy: Grant that my faith may not fail me, nor my hope be ſhaken, nor the weakneſs of my Nature be caſt down by the terrours of Death:

but

but after my Eyes are dim my Tongue faulters, and my ſenſes have loſt their power and faculties, grant that my Mind and Soul may be continually fix'd on thee, and by the Aſſiſtance of thy Holy Spirit may be firmly united to thee, and with my laſt breath I may commend my Soul into thy hands, O Lord, who liveſt and reigneſt for ever and ever. Amen.

II.

Bleſſed Lord, foraſmuch as I muſt bid farewel to this World I commend unto Thee all mine. Thou who relieveſt the Fatherleſs and the Widow, be their Father and Protector; It is not for me to intermeddle with what is thy prerogative; but give me Grace to uſe all Diligence to make my own calling and election ſure before I go hence and be no more ſeen: All my other care I caſt upon Thee:

Be

Be thou pleas'd to provide for all mine: Bleſs them O Lord, and repleniſh their hearts with a godly fear and love of thy holy Name: Give them health of body, ſoundneſs of mind, and all good things which thou ſeeſt fit for them: Keep from them all ſuch things as may alienate their minds from Thee, or any ways hinder them from the profeſſion of a true faith, or the practice of a Holy Life.

III.

O Eternal Lord, I now ſee all things in the World leave me; but do not thou forſake me, O my God. In thee is my truſt, leave not my Soul deſtitute, I flee unto thee for ſuccour; Make haſt to help me, O Lord, my Salvation; O my God be not far from me, in this my laſt hour: I confeſs indeed I am not worthy to be called thy Son, or even the meaneſt of thy Servants; but

but I caſt my ſelf at thy feet, and fall down before thy Throne of Grace; O deal with me according the multitude of thy mercies, and enter not into judgment with thy Servant: I do not hide my tranſgreſſions from thee, but humbly confeſs them before thy Divine Majeſty: but according to thy mercy remember thou me, for thy goodneſs ſake, O Lord, look upon my affliction and pain, and forgive all my ſins, for the merits and Death of our Lord Jeſus Chriſt: Caſt me not away from thy thy preſence ſince thou haſt redeemed me with the blood of thy Son: O keep my Soul and deliver me, let me not be aſhamed for I put my truſt in thee. O dear Jeſu, thou art my Redeemer, and my Saviour; thou haſt overcome the World, Sin, and Hell it ſelf, that they can do me no harm: Lord, I come unto thee, do not reject me; O do not leave me in this my hour of Death: Into thy hands I commend my Spirit: Lord Je-

Jeſus

ſus receive my Spirit. Amen. Amen.

O Man remember Death and Eternity; and whilſt you live here, conſider where, after Death you are to live for ever and ever.

FINIS.

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